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THE CHAPLAINCY TOMORROW..... *Ch. John W. Kennedy*
BACK IN THE HARBOR..... *Ch. Robert D. Workman*
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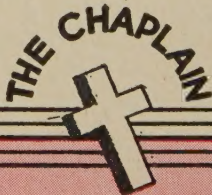
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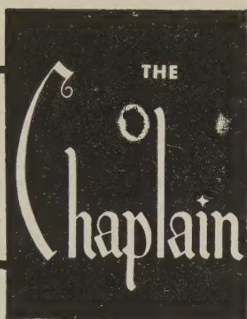
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THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Never be discouraged because good things get on slowly. No need to be in a hurry, but be diligent. Enter in the sublime patience of the Lord.

—GEORGE McDONALD

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory—that is the duty that confronts me day after day.

—DAVID J. BURRELL

An evil thought passes thy door first as a stranger. Then it enters as a guest. Then it installs itself as master.

—AUGUSTINE

My business is not to remake myself, but make the absolute best of what God made.

—ROBERT BROWNING

A good example is the best sermon.

—BENJAMIN FRANKLIN

They who will not be ruled by the rudder will be wrecked on the rocks.

—LORD TENNYSON

Be cautious with whom you associate and never give your company or your confidence to those of whose good principles you are not sure.

—COLERIDGE

He is brave whose tongue is silent of the trophies of his word. He is great whose quiet bearing marks his greatness well assured.

—EDWIN ARNOLD

A man has to live with himself as he should see to it that he is always in good company.

—CHARLES EVANS HUBBARD

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will dry with tears when he thinks of the famous inventor of logarithms.

—OLIVER WENDELL HOLMES

Truth stood on one side and Ease on the other; it has often been so.

—THEODORE PARKER

The most striking fact about America today is that the United States has become the last great stronghold of conservatism: perhaps even of reaction. . . . In America we think more of holding what we have than of perfecting the political-social mechanism which we have inherited. But the world's masses are thinking—and acting—quite differently.

—LELAND STOWELL
in *They Shall Not See Us*

If one draw near to God with prayer and prayer even half a cubic foot, God will go twenty leagues to meet him.

—SIR EDWIN ARNOLD

There are some jaunty little modern writers who tell us that sin is something that's been repealed. It is surprising how much they profess to know, and how little knowledge they actually reveal.

—NORMAN VINCENT PIERCE
in *A Treasury of Great Sermons*

The telescope says, "Folks that take a grim delight in being temperamental are usually more temper than most."

- *It weathered the gale of Naziism;
what's ahead now for the church?*

Europe's Church in Peacetime

By W. A. VISSER'T HOOFT

(General Secretary of the Provisional Committee of the World Council of Churches)

IN the great struggle which has been going on in Europe, the church has gained a new place and a new prestige. For in this fundamentally spiritual conflict the churches of the occupied countries have proved to be the loyal guardians of the great spiritual values and, as the underground press has often put it, the conscience of the nation.

There have been exceptions, but on the whole it can be said that pastors and priests have made full use of this great opportunity to show by their deeds that their message, to them, was a matter of life and death. Moreover, the churches have had occasion to prove that they were willing to risk their own existence for the sake of the truth which has been entrusted to them. So they went over to the attack even before the Nazis were ready for the conflict with the church.

That is what the Norwegian Church did and a little later the Church of Holland. Interestingly enough, the Nazis were not prepared for such a frontal attack, and it spoiled their program of slow un-



dermining of the church's influence. The result is that the churches have today a stronger position in Europe than they had before the war.

How are they using it? They want to play a decisive role in the realm of reconstruction. In the chaotic situation of Europe today where so many institutions have been wholly or partly destroyed, the churches represent one of the very few remaining coherent bodies which are ready for the reconstruction task.

The first job of the churches is, of course, the re-Christianizing of the uprooted masses. But by this they do not only mean evangelization. They are planning to make a more comprehensive contribution. They want to take their full share in the field of social work and relief.

I

In France, the movement of young Christian Frenchmen which specialized during the war on helping the refugees in the abject misery of the French refugee camps and in saving those who were to have been deported to Poland is already at work in reconstructing

NOTE: Dr. Visser't Hooft has been in Geneva throughout the war and in close touch with the leaders of the European churches.

community life in the destroyed cities. Holland has several Christian underground papers which have done a magnificent job during the war in helping the people to give Christian answers to the problems of occupation. They are planning to continue this work in peacetime and they will be quite as outspoken in condemning social injustice as they have been in condemning Nazi tyranny.

Even in Germany the resisting part of the church has made very thorough preparations for the part which it will have to play in some beginning of order in the chaotic situation of that country.

II

But the great tragedy is that while these churches have the definite desire and the very real possibility of becoming creative centers, they lack all the means—

in men, in buildings and in funds which they need for the accomplishing of their gigantic task. The pastors and priests are exhausted and their numbers are hopelessly inadequate. The destruction of buildings is far worse than anybody could have anticipated. And the churches in Europe have become very poor. They must have help.

The help must come from all those who understand the decisive significance of the spiritual factors in the reconstruction of Europe. What can be more obvious than that a continent which has been the victim of the most radical attack on its spiritual foundations that has ever been made, that a continent needs first of all help to find the basis of life. And for Europe that basis can only be a Christian basis.

(Reprinted from "Post War World," published by the Federal Council of the Churches of Christ in America.)



☉ THE TERM "Protestantism" is a misnomer. The Christian movement it is used to describe has been much more than a protest. Even at the outset the movement was positive. It was in part a protest and a reform, for it was an attempt to strip from Christianity the accretions that had accumulated in the Latin or Roman West and to revive the primitive gospel in all its early power and simplicity. It was also, and even more, a fresh burst of life. Its emphasis was upon the new birth wrought by God by his redemptive work in Christ through the Holy Spirit. It emphasized salvation by faith. The faith was that of the individual believer. . . . It was trust in Christ, and in Christ alone. As an essential corollary there was the priesthood of all believers, the direct access of each Christian to God. This implied . . . the right and the duty of each believer to individual judgment on matters of faith and morals. In exercising that judgment the believer would seek the guidance of Holy Writ and of his fellow Christians. He would also not ignore the collective judgment of the church. However, the responsibility was his.

—From *Protestantism, a Symposium*
(Abingdon-Cokesbury Press, Nashville, Tenn.)

• TEXT: "Though he be not far from every one of us . . ."—Acts 17:27

Four Steps to God

By ROY L. SMITH, D.D.

Editor, *The Christian Advocate*

GOD, to multitudes, is a mystery. We seek him by the most laborious routes—by logic, reason and philosophy. But he is to be found only by spiritual means. Just as the mental is distinct from the physical, so the spiritual is distinct from either. Those who live exclusively in the physical never understand the mental, and the mental, in turn, do not understand the spiritual. Yet the spiritual nature has laws that are just as exact and well-defined as either the physical or the mental, and the results that follow their operation are just as predictable. The physician knows what will follow the use of certain drugs, the psychologist knows what is sure to follow certain mental attitudes, and the spiritual expert knows what will follow certain spiritual activities. No man is ever more than four spiritual steps from God.

1. *Conviction.* An old-fashioned word, but we can find no better. It means a realization of sin, a consciousness of need, a feeling that life is moving in the wrong direction. We are aware of the fact that we are not getting out of life all it



is capable of yielding. There are joys we have not experienced, powers we have not used, peace we have not achieved. It consists of a spiritual longing for completeness, a realization that we have been in mutiny against the moral order of the universe, that we have offered grave offense toward a kind Heavenly Father, that we have damaged our own spiritual nature.

2. *Repentance.* Another old-fashioned word. More than a regret that we have been taught in evil; a sense of shame; a revulsion against sin; a desire to move life over to a new and holy center; a turning with a great longing toward God; an instinctive outreach after holiness. A willingness to reorganize life on a new basis and set out in a new direction. The choice of an entirely new set of values as the supreme values of life, summed up in God.

3. *Consecration.* By this we mean a whole-hearted search after God—a willingness to pay any price to find him, a willingness to meet any condition he may impose. If God is what we think he is, the

landlord of the universe, it will pay us to do so, for he is the pearl of great price. It may mean we must tithe, forgive those who do not ask for forgiveness, make right old wrongs, set social aspirations aside, change our political connections, and vote for other than our own economic interests. A willingness to submit everything to God.

4. *Faith.* Just as papers transferring property are sometimes put in escrow, to be delivered when the conditions of escrow are met, so the New Testament contains the escrow-papers of salvation. We can have salvation when we meet the

conditions. Having met them, we are then entitled to appropriate it, and live as if it were ours. The just live by faith—they go through life believing that God keeps his promises. Having met God's conditions, they assume he honors his promises. They therefore dismiss fear and live as if he were present. As soon as they exercise such faith, they find a Presence growing up in their lives, which Presence is God. As we first sense the nearness of God, we learn to realize his constant presence. This is a matter of practice. All this means, then, that no man is ever more than four steps away from God.



The Things on Which Life Is Built

☉ IN THE FOREWORD to the Indoctrination Course in Seamanship authorized for the Aviation Cadet Regiment at the Jacksonville (Florida) Naval Air Station, the opening paragraph reads: "We know that most of you come to the Navy with your eyes in the sky and your hopes on wings have had little or no occasion to become familiar with the equipment and methods peculiar to seamanship, or that you have had an opportunity to learn to speak the language of the sea."

In all life, there are certain fundamental things. We should like to skip over them, but they cannot be neglected. There are irksome tasks to be done, and therein lie important duties to be performed.

When we think of becoming popular and rising to heroic proportions, we should recall that the essential thing is to lay a solid foundation in character, self-control, patience, industry, the ability to do hard and unpleasant work, the readiness to persevere in one's task no matter how irksome and tedious it may seem.

We reach a time when we look back and ask ourselves what we have really done that was worth while. How have we repaid all that has been done for us? What have we given to humanity in return for all the care that has been spent for our benefit, the love of our parents, the danger which attended our birth into this world, the sleepless nights, the sacrifices, the money expended, the prayers said for our welfare, the lives of innocent animals who died to provide us with shoes we wear and the meat we have eaten? Then we shall find that our real satisfaction will come, not from what we have won out of life—in money, success, recreation, amusement—but in being able to recall some unselfish good we have done or the fact that we rang true and acquitted ourselves as men. —CHAPLAIN EDGAR L. PENNINGTON

How our great "supra-national
Christian community" operates

The World Council of Churches

By HENRY SMITH LEIPER

(American Secretary of The World Council of Churches)

NOT long ago Bishop Francis J. McConnell said that the church historian of 2044 would record that the most important event of the previous century was the formation of the World Council of Churches, because it marked the beginning of the end of denominationalism.

The council is still too new to be known to the rank and file of church people—to say nothing of those outside—but a review of its founding and activities shows enough promise to make the bishop's words understandable.

It was late in 1938 that the Constitution of the World Council (which had been unanimously adopted by the representatives of major non-Roman communions of the world, meeting at Utrecht in May of that year) was submitted to the separate denominations for their official approval.

Since it is routine for some denominational judicatories to meet at once every four years, it is an amazing fact that to date eighty-eight denominations in twenty-nine countries have accepted membership. They comprise Eastern Orthodox, Old Catholic and Protestant Churches and The Salvation Army.



The forming of the Council resulted from the action taken by the two great world movements—the Universal Christian Council for Life and Work and the World Conference on Faith and Order—which held conferences at Oxford and Edinburgh, respectively, in the summer of 1937. The council's first task was to complete its organization and merge these two agencies of the churches. For that task there was available a staff of workers and several centers of activity in various countries. But both organizations had operated largely in the field of study and an exchange of ideas. They were not service agencies and were known only to leaders in the more than one hundred affiliated denominations. They were not geared to the catastrophic emergency of war.

I

But global war did descend upon them and they rose to the occasion. It soon became apparent that the formation of the council just at that time was an act of Divine Providence.

Far from putting a moratorium on the work of the council, development was hastened and activi-

ties were enormously enlarged under the demands from the constituent churches. The very fact that there was an international office of the churches at Geneva (already established by the Universal Christian Council and turned over to the new Council) meant that the churches of the world turned to it in the emergency. Under the wise and farseeing chairmanship of Dr. William Temple, Archbishop of Canterbury, the Provisional Committee went ahead, endeavoring to accept the assignments which poured in from member churches.

Plans had been made for keeping Christians in touch with one another in the event of war. Those plans were carried out. In some instances the fellowships were maintained through underground means which can only now be safely revealed. Happily it can now be told that two neutral Geneva messengers came about every two weeks, slipping across barbed-wire barriers, bringing news of the churches which were resisting totalitarian pressure in occupied territory. They linked together church groups in that territory with each other and also with the Christians in the United Nations. The lines went even into the heart of Germany. The bonds of Christian fellowship were strengthened, morale was raised, and the life of many a Christian leader was saved. The sense of belonging to a truly supranational community of Christians became a reality.

The fellowship worked in practical ways: First, came the refugees—not only Jews, though they were in greater proportion at the beginning, but as the true nature

of Nazism revealed itself more and more Christians had to flee the country. Ministers, teachers, writers, students and professional people of all kinds were aided by the World Council which worked through committees in many lands all under a central commission at Geneva. The end is not yet, for there will be millions of refugees in Europe for some time to come.

II

The second assignment of the World Council was direction of the chaplaincy service to prisoners of war. Linked with the Y. M. C. A. magnificent recreational and educational program, this religious ministry spread rapidly throughout the prison population. It did not advertise itself as a World Council undertaking. Probably most men whom it served were not conscious that they owed the service to a world-wide interchurch agency.

With the expansion of the chaplaincy service came the demand for Bibles and religious literature. Here the World Council served by representing the British and American Bible Societies. The service of this Bible department would fill a chapter by itself. As the program is expanding as civilian needs are added to those of the military. Fortunately the Bible is not denominational. Nothing could be more fitting, therefore, than that its distribution should be recognized as a function of the universal church.

The most important present activity—Reconstruction and Interchurch Aid—needs to be understood against the background

the war experience. A new unity among the churches was forged in the fires of suffering. Churches which had not co-operated for hundreds of years found themselves working together in intimate ways. Their differences were submergered. They found a new and deep comradeship. Now as they face the gigantic tasks of rehabilitating their work, training new leaders, providing institutional care for those who need it, and ultimately rebuilding, the continental churches react strongly against divisiveness and denominationalism. They wish to continue in the reconstruction period the co-operation which grew up during the war. If that is to be achieved, it is obvious that the churches which propose to help them must likewise work co-operatively and have a central plan. Hence, the importance of the new department of the world council — "Reconstruction and Interchurch Aid" — with headquarters in Geneva.

III

Already eight American denominations have provided, at their own expense, staff members for the new department who will work under the Director, Dr. J. Hutchinson Cockburn, former Moderator

of the Church of Scotland. In the United States, the department is represented by the Commission for World Council Service, under the able leadership of Dr. Robbins W. Barstow, former President of Hartford Theological Seminary. Central committees have been set up in every major European country, which are surveying all church needs and recommending the most effective ways to meet them. The guiding principle in this great co-operative enterprise is: "From all who *can* help to all who *need* help, on the basis of need rather than creed."

IV

The teamwork already developed for this friendly "invasion" seeks to follow the admirable pattern set by General Eisenhower for the military invasion of Europe; and the World Council values greatly a message which he recently sent: "Upon the religious agencies and individual congregations of the devastated areas of Europe lies a tremendous task of reorganization and reconstruction. No doubt the co-operative efforts of the World Council of Churches will be appreciated. I conceive the task to be monumental and the need more than urgent."

☉ IF A CHAPLAIN is tempted to neglect pulpit preparation because his hearers are few or display no impressive amount of insignia or gold braid, he might remember those sermonic masterpieces of St. Paul and the humble persons to whom they were delivered. Dr. Francis R. Barry has pointed out that St. Paul addressed himself to congregations with an inference of such intellectual superiority on their part "that even the Vicar of a church in Oxford would be glad to assume in those to whom he preaches,"

On Preachers and Preaching

☉ THE CLERGYMAN who glories in his bluntness might learn something from this comment: "It was said of Emerson that he took down the ancient idols from their niches so gently that it looked like an act of reverence."

☉ DURING A PERIOD when the devil is glorified on the screen and popular books are full of filth, it is encouraging to remember that Henry Drummond while still in his forties wrote a best-seller called *The Greatest Thing in the World* which was hawked by enterprising newsboys on the streets of Boston. His warning was, "Above all things do not touch Christianity unless you are willing to put the Kingdom of God first. I promise you a miserable existence if you do not put it first."

☉ TWO EMINENT MEN of letters expressed their ideas of the chief qualifications of preachers. Thomas Carlyle said: "What this parish needs is a preacher who knows God otherwise than by hearsay." Ralph Waldo Emerson told Cambridge divinity students that the one essential for their ministry was, "A first-hand acquaintance with Deity."

☉ A DECADE AGO Principal L. P. Jacks said, "It is the weakness of our churches to spend too much energy in discussing delivery of the goods and too little in producing them."

☉ HERE IS SOMETHING that will appeal to the pride of chaplains of Welsh descent. David Lloyd George once said: "I come from a country which owes more to its preachers than to its warriors."

☉ DR. IAN MACLAREN of Manchester, England, enjoyed quoting an old Puritan divine who said: "When so many are preaching to the times, let one brother speak for eternity."

☉ LITERALISTS bob up everywhere. For instance, once when an English clergyman arrived in a little Austin car to address an outdoor meeting in London, a heckler demanded an answer to the question whether it was forbidden parsons to ride in automobiles when it said clearly in the Gospels "take up thy bed and walk."

☉ IT HAS BEEN POINTED OUT that the procedure of a minister "bringing things to his mind" is rather different from "bringing his mind to things."

☉ A CRITICISM of funeral services is that instead of glowing with the hope of the New Testament, they are beclouded with unwarranted gloom. The artist, Bourne-Jones, at Browning's funeral said: "Much would I have given for a banner or two, and much would I have given had a chorister come out of the triforium and rent the air with a trumpet." Banners and trumpets should be in order when the Christian departs.

A sympathetic treatise on an ancient if not honored custom

In Defense of Sermon Sleepers

By CHAPLAIN HENRY T. PRAED

A CLERGYMAN bothered by a parson who couldn't stay awake during the sermon determined to cure the offending member. One drowsy spring morning the minister waited until the sleeper was taking his usual nap, and then said in a soft voice, "All those who want to go to heaven, please stand up!" All but the sermon drowser stood up. Satisfied with the showing, the clergyman waved the congregation to their seats and then shouted: "All in favor of going to hell, stand up!"

The sleeper heard the last part of the command, shook himself, and struggled to his feet. Looking out and finding himself alone, he addressed the parson, "Reverend, I don't know what we're talking on, but you and I seem to be the minority."

The moral seems to be that a parson who is troubled by sermon sleepers should let well enough alone. He should be thankful that only one or two resign from consciousness.

Sleeping through sermons is an ancient custom. The Bible tells of a young man who went to sleep sitting in a window while St. Paul



was discoursing at length. For the youth it was a dangerous habit because he fell out of the window and St. Paul had to cut short his lengthy address and rush down stairs to revive the young man.

Most everyone is familiar with Hogarth's cartoon depicting the sleeping congregation

while in the high pulpit the village cleric drones on. It is Addison who tells us how Sir Roger de Coverly kept a watchful and paternal eye on his tenants while they were in church, often rousing them from their slumbers by stringent methods. Book sermons being what they were in those days, and readers of sermons being what they are in any day, these were calculated to put any but the most violent sufferers from insomnia to sleep.

American history mentions the method used by the Puritans to keep the flock awake. A feather tied to a stick served to tickle the female side back to consciousness, while a tap on the pate by the knobbed end of a stick did a very satisfactory job on the males. Puritan sermons were rather dismal affairs, theologically heavy, and the Puritan divines were mar-

ation preachers. The sermon would go on for hours.

Modern congregations are sissies compared with their forefathers. There were giants in the earth in those days. There were men of iron in the pulpit and equally men and women of iron in the pews. If the preacher could dish it out they could take it. And to make certain the congregation kept its end of the bargain, the stern guardians of conscience and consciousness kept watchful eyes on the flock to see that none dozed. If those monitors, armed with the feather and iron knob of authority, had a slogan it was, "He who hath ears, let him hear."

Of course, certain colonial churches made concessions to the sleeping habits of the more influential and dignified members. The old box pews with high sides permitted the gentry to slumber without being bothered with the peeking eyes of the congregation. A most comfortable pew of this type can be seen in the Old North Church, Boston, from whose tower Paul Revere got the lantern flash to set out on his famous ride to wake up the Massachusetts countryside.

Both preacher and layman have been abused for the ancient and prevalent custom of sermon sleeping. The stories about both are legion. "It's the finest sermon I ever slept through." Who hasn't heard that one? Most seminarians leave the sleepy theological college with this sage bit of advice from some dear member of the faculty, "If you want to wake up a congregation, be wide awake yourself." The seminarians usually recall the

many pleasant hours they slept through the same professor's lectures.

Most preachers, if they are honest enough to admit it, have put people to sleep. Being men of great lung power they are also men of great sympathy. After preaching to people for several years many of them will champion the case of the sermon sleeper. Not only are the sleepers victims of their own inability to stay awake, but they are sometimes subjects of torture on the part of wives and other members of their family. Some wives deliver vigorous pokes with elbows in the ribs to arouse a somnolent husband. Some wives pinch ears or give a healthy kick on the shins, or a side swipe to the delicate bones of the ankle.

The sermon sleeper is a victim of a conspiracy. When one considers the many factors that conspire against staying awake in church, it is a wonder that more people are not in the habit of napping there. These factors are many but include the atmosphere of the building itself, and the service. Consider the atmosphere. Most churches are designed with restful furnishings and color schemes. Think of diffused shades of cold drowsily sifting through stained glass windows. If candles are used their flickering in front of eyes has a gently hypnotic effect. Many churches have lighting fixtures whose glare tires the optic nerve unless the pew holder wards off the distress with a little shuteye. Many churches have not solved the problem of ventilation so that the awakening power of oxygen

ushed out by an excess amount of carbon dioxide.

The service itself conspires against the unhappy drowser. The victim enters the church and soft organ music greets his ears. The noise of everyday life is forgotten. Every effort is made to shut out the world that peace may dwell within the sacred portals. The service may begin with a rousing hymn but the pattern usually falls into the hush-hush groove. The minister steps forward for "a word or two of prayer," meanwhile shutting his eyes with a great effort so that those who watch may see he has shut out the world and its attractions. Watching him, the congregation feels it is the proper thing to do, so eyes are shut in imitation. Perhaps the prayers are "read out of a book" but certainly they are not shouted. Quiet and still more quiet seems to be the order of the day. And at the end of the prayer the choir sings a soft line or two. The sermon sleeper has been lulled to drowsiness, his eyes have been closed, his ears have heard nothing but soft sounds. The conspiracy is taking shape.

Now may come Scripture readings, announcements, bits by the choir or a hymn, but the offending member is only half awake and in a few minutes is ready to make the final plunge into unconsciousness. The preacher gets into his pulpit "say a few words," but it is as if

his opening salutation, "Brethren, you'll find the words of the text," acts like that of a professional hypnotist, "You are going to sleep, you are now asleep."

To make certain the victim succumbs, the speaker's voice drones out words, gentle sounds, succession of thoughts. Amid a dim twilight of half-remembered text, the sermon-dozer dozes.

It is a restful sleep. Those who have tried it know. I look back with pleasure on many a good sermon slept through, and though sorry to have missed words of wisdom, yet I found good in sermon sleeping. Sermon sleeping has therapeutic value. In these days when folk live at high speed, have worries, have nerves that are tired and weary, total relaxation is a rare experience. The sermon sleeper is relaxed mentally, for only thus could he sleep sitting upright. Look at him. His sleep is so restful, so relaxing, so refreshing. One almost hears the words of an old hymn, "Sleep on, beloved; sleep on and take thy rest."

If you cannot get relaxed, try sermon sleeping. Pick out a quiet church with soft colors and music, a droning parson, and go to sleep. Give those jangled nerves a treat. Anyone wishing to sleep during my discourse may do so. Perhaps there is a note of envy in the invitation.

© GENUINE KINDNESS oftenest comes from self-repression: a cheerful message from a sad soul, a brave word from a trembling heart, a generous gift from a slender purse, a helping hand from a tired man. It is not your mood, but the other man's need that determines kindness.

—MALTIE D. BABCOCK

- In you, the church may find a new and vitalizing resourcefulness

When Chaplains Come Home

By JOHN VAN SCHAICK, JR., D.D.

Editor emeritus, "The Christian Leader"

BACK from the wars there will come some day eight thousand Protestant chaplains. How will they fit into the life of the churches? Has service in the Army and the Navy fitted them or unfitted them for duties like those that they left when they marched away? As there are eight thousand of them, there are eight thousand different temperaments and personalities, and eight thousand different jobs back home to fit into, and so we do our generalizing with a little caution.

A very few have settled the matter for us. They have broken down physically or morally and are out of the running. There are others who will come back to the church if they can get good jobs, and they will not if they can get better jobs elsewhere. Churches being the kinds of places that they are, and the work the kind of work that it is, it would be better if the good jobs were not turned up for them. We get ahead faster in churches if we can keep the average of selfishness down.

There is another lot of bright, consecrated men whom I should regret to lose whether they are going back to my own or to any other church. They are the fellows with such a passion for service and such a sense of reality that they are wondering if



they do not belong in social service or in some reform movement rather than in the church. I hope that these men will come back and work a year or so in the church before making the decision.

The trouble is that some of the things that we do in churches do not seem very real to these men, and some of the attitudes that we take do not seem very big or very good. They ought to realize that the same lack of reality and the same pettiness may be found at times in social service—and dare we record it?—on college faculties. (In fact, our mature judgment is that many small college faculties are smaller than small standing communities!)

I

Now, the chaplains as a whole have had enlarging experiences. I do not pretend to know about these experiences except in the most general way. But I was abroad two and one-half years in World War I, and I saw many of the chaplains and I know what it means to come back and to have important decisions to make. I stayed in church work and I never have regretted it.

As I see it, the great thing about the work of the chaplain is that it is needed and that it counts. It involv

mate contact with many men. It ministers to them in hours that may be crucial. It walks without concern right across denominational lines. There is in it the sense of a great adventure and often danger. Many of the chaplains have had front places for some of the decisive battles of the world. These have not been the places of spectators. The chaplains have been in the mighty struggle to cheer, to comfort, and to save.

With even the most consecrated chaplain it is bound to be a comedown for him to live in Passadum Keag or in the hollow. It is sure to be trying for him and Tom and Joe much more interesting in the service club picnic than in Okinawa. It has always been that way. It always will be. The compensation comes when a few good fellows get together and live over the old days. There will be people who will miss the position that the chaplain had in business to leave his parish, that there were plenty of others to go, and that a real Christian would have stuck

to such things do not represent the church or the synagogue. The great majority of us are proud of our chaplains and are waiting to give them a rousing welcome when they come home.

II

The chaplains need to remember that they are better fitted for work when they went away. They are younger men. They ought to give the churches that trained them and backed them a chance to profit by their experience.

We wonder sometimes if the chaplains, when they come home, will not be quicker to drop old methods that have not worked well. In the service they have had to do just that. If they

have not had a chancel to stand in, they have had a barrel to stand by. If they have not had a church, they have had a shell-ripped dining room for their meeting. If they have not been able to keep to an 11 A.M., 8 P.M., Sunday schedule, they have substituted a 9 P.M. Saturday night hour for what is traditional. There will be in these men, unless they are completely wooden, a new resourcefulness and adaptability that may revitalize half-dead church activities.

We ought not to leave all the adjusting to the returning chaplains; we should prepare to do a little ourselves. After all, the dead things in churches are just as dead for us as for the chaplains, and we ought to get rid of them ourselves.

III

If the chaplains are coming back to some things that seem small, they are coming back to many things in churches that are big and unselfish, and to a comradeship in service through the churches that enriches the life of any man.

They will come back into contact with momentous things of birth and death, religious education and redemption. There is some humbug connected with this word "reality." I have always believed that there is nothing more real than faith or more important than putting faith into people. But a young fellow trained for the ministry left it. I asked him why and he replied, "I wanted contact with something real." I observed at the time that he was filling teeth!

Stanley W. Tefft, a young Methodist layman, was a gunner in a torpedo bomber. With the pilot and radioman, he was forced down upon the ocean and drifted in a life-raft for seventy-

two hours. They grounded on a jungle island and for three months were hidden and cared for by natives converted to Christianity by Australian missionaries.

Tefft tells the great story in *The Christian Advocate*. It was republished by *Reader's Digest*. We get his standpoint in the title that he gives the story: "They Made a Christian of Me."

We get it also in the comment: "It is a grim business to be on the ocean in a life-raft. All you can do is hope and pray. We did both. . . . In a life-raft you soon find that you pray to the same God whether you are a Catholic, Episcopalian, or Methodist."

Countless chaplains have discovered the same truth. The churches need their testimony.

Yes, Times Have Changed

☞ JUST TO SHOW not only that Americans have come upon happier times, but that the years have mollified the acerbity with which men once declined the chaplaincy we are printing an old letter. It is addressed to General Gideon J. Pillow of a family of famous soldiers. During the Mexican War he served as second in command to General Winfield S. Scott and was twice wounded. In the War Between the States he—with General Simon Bolivar Buckner (whose son of that same name died in action on Okinawa)—received General Grant's famous "unconditional surrender" terms at Fort Donelson.

The writer of the letter, William G. Brownlow, an original, colorful Virginian who served ten years as an itinerant Methodist preacher, later gained fame as editor of *The Knoxville Whig*, Governor of Tennessee and a Senator from that State. For a time Brownlow, like Pillow, defended slavery on moral and economic grounds, but later cast his lot with the Union. Both were from East Tennessee, where close friends and perhaps before General Pillow was sure of the course Mr. Brownlow would pursue offered him a chaplaincy in his brigade of Tennesseans which he was enlisting for the Confederacy. The original letter now in the possession of the Associate Editor is in typical direct, brimstonery and even bloody Brownlowian style. Dated, Knoxville, April 22, 1861, it reads:

"General Gideon J. Pillow—I have just received your message through Mr. Sale, requesting me to serve as Chaplain to your Brigade in the Southern Army, and in the spirit of kindness in which the request is made, but in all candor I return for an answer that when I shall have made up my mind to go to hell, I will cut my throat and go direct and not trace round by way of the Southern Confederacy. Yours very respectfully (Signed) W. G. BROWNLOW."

Such was the unrestrained manner in which "Parson" Brownlow, as he was called, once declined the chaplaincy. James C. Granberry, A. C. Hopkins, J. William Jones, B. T. Lacy, E. M. Marvin and Charles Todd Quintard are names of Christian ministers who as chaplains with the Confederate Armies left a glorious record which quite refutes the vivid imagination of Mr. Brownlow,

A plan for concerted Bible reading
from Thanksgiving to Christmas

"Marching Orders for a New Day"

By FRANCIS CARR STIFLER

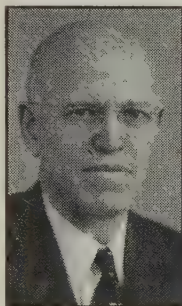
Secretary for Public Relations, American Bible Society

EVER possibly in our nation's history did many people read the Bible regularly as between Thanksgiving and Christmas last year. The success of the special program that presents this estimate goes largely to the credit of the chaplains.

The suggestion originated with the American Bible Society and was that the armed forces should read everywhere and the people at home read simultaneously for the seven-three days following Thanksgiving favorite chapters chosen by a committee of chaplains and pastors.

Notable was the success of the program that the Bible Society is asking the chaplains to back them in an even more ambitious program this year. With more of the world open for co-operation in 1945 the Society entitled the new project "World-Wide Bible Reading" and has chosen for the campaign slogan "Marching Orders for a New Day."

As many chaplains know, the American Bible Society several years ago asked their co-operation in calling the men in their units to read their own and their men's favorite Scripture passages for the seven-four daily readings to be used between Thanksgiving and Christmas each year. The selections have now been tabulated and at about the time



this copy of THE CHAPLAIN is mailed, the American Bible Society will send all chaplains a packet containing samples of free material offered by the Society and designed to promote the campaign.

The principal item will be the bookmark containing the list of passages and designed for use either

with a Testament or a Bible. There will also be V-mail forms containing the reading list, a copy of a poster, a brochure containing illustrations and other suggestions for chaplains' addresses and sermons on the subject.

It is hoped that this material will reach all chaplains early enough so that they may order a supply of the bookmarks for the men under their care. But if this is impossible, the Society suggests that the chaplains mimeograph copies of the list for their men. This was done advantageously in several instances last year.

This world-wide reading program which caught the interest and imagination of both men at arms and the American public last year was a war-time development of the annual celebration of Universal Bible Sunday which has been observed for many years and which falls on the second Sunday of December. The date this year is December 9. It will be suitably

celebrated in the churches throughout the nation and it is hoped that the chaplains will find opportunity to participate in the observance.

In an article appearing in *The Link* for October, the suggestion is being made that if the men wish to read the passages not found in their Service Testaments they should ask their chaplain for a whole Bible, and if he does not have one for them then "to borrow his." If chaplains feel the need for a supply of whole Bibles for their men, the American Bible Society stands ready to supply them as long as the volumes are available.

Here is a program that the American Bible Society feels holds greater promise than anything it has sponsored for many, many years. There is every evidence that the same popular support will be given World-wide Bible Reading in 1945 as was accorded Nation-wide Bible Reading at the

same time last year. The society has never, in its long history, found much favorable publicity response was given to last year's program. Leading magazines, with millions of readers, featured the enterprise which was also sponsored by industry, banks, agricultural and labor groups, newspapers and the radio. One work featured at the supper hour when the listener's index is at peak, a beautiful thirty minute program including Fred Waring's Orchestra, Dorothy Maynor and Orson Welles who read the Scriptures. Universal Bible Sunday was also marked by special broadcasts and newspaper feature articles.

The American Bible Society feels that last year's success and this year's promise are both largely due to hearty and skillful co-operation of the chaplains all over the world, overseas as well as at home.

Selected Bible Readings

Thanksgiving, Nov. 22....	Joshua 1	Saturday	Psalm 98
	Psalms 121	Sunday, December 9 ..	Galatians
Friday	Psalm 23	Monday	Colossians
	John 10:1-18	Tuesday	Ephesians
Saturday	John 14	Wednesday	Philippians
Sunday, November 25	John 3	Thursday	I Corinthians
Monday	Matthew 5	Friday	Philippians
Tuesday	Romans 12	Saturday	John 1
Wednesday	John 1:1-14	Sunday, December 16	Psalm 1
Thursday	Exodus 20:1-17	Monday	Psalm 2
	I Timothy 2:1-8	Tuesday	I Corinthians 1
Friday	James 1	Wednesday	Psalm 4
Saturday	Ephesians 6	Thursday	Matthew 2
Sunday, Dec. 2 ...	I Corinthians 13	Friday	II Timothy 7
Monday	Psalm 24	Saturday	John 1
Tuesday	Hebrews 11; 12:1, 2	Sunday, Dec. 23	Revelation 2
Wednesday	Matthew 6	Monday	Revelation 2
Thursday	Romans 8	Christmas, Dec. 25	Luke 2
Friday	Matthew 7		

A suggestion: make the corps autonomous, and kiss line ranks goodbye

The Chaplaincy Tomorrow

By CHAPLAIN JOHN W. KENNEDY

A SUBTLE revolution in our national religious life is coming to pass—a revolution that was inevitable, in the light of secularism gone wrong. Merely by dint of circumstance (war) has this revolution been given birth. It is the chaplaincy.

The validity of such a claim is easily established, I think. At no period within recent times has the ministry of religion come so close to the man in uniform, and until yesterday was the man in the street, as it has in connection with the chaplaincy. Now that the war is over, it is highly probable that it will be to the chaplaincy as such, and not to organized sects as such, that our millions of men will turn for what religious ministrations they find a need. I believe the chaplaincy finds itself faced with an undeniable situation that is little short of a glorious challenge. The times, and the souls of men, will demand its continuation. Not as a hierarchical body or as a group with a corner on the spiritual market, but rather as a form of service and as a means of reaching the man on the street who before was missed. It will not include just those chaplains that now serve in the armed forces, but all men of God who are experimentally qualified. It will not mean a rapprochement of Church and State, or the demolition of denomina-



tional lines. It will, however, mean the continuation and the perfection of a method that has been born in the fires of tragedy.

Like all newly-born things, the natural process of development should be disturbed as little as possible. However, there is advantage in foreseeing coming events and preparing for them. At least two such developments seem to be in the wind. One is the tightening of the chain of command within the Chaplain Corps itself so that it becomes less and less a "corps by courtesy" and more and more an autonomous unit. The other is the eventual disappearance of line ranks and the establishment of similar gradings necessary for authority within the corps only.

The Chaplain Corps as it stands is a thing of spiritual beauty. It is far more so than I ever dreamed about or hoped for. In my own opinion, it is administered by men whose wisdom and grace is largely a product of Divine guidance. Yet the Chaplain Corps has yet to attain that status in the eyes of military administration that the Medical Corps enjoys, for instance. It is well known that the unit commanding officer who has the total responsibility for his men is obliged to defer to the judgment of his doctor but is not obliged to defer to the

judgment of his minister. And in the case of the minister, it often works out for the worse.

If the chaplaincy were more than a "corps by courtesy," it could insist upon its function as ultimate advisor to the commanding officer on policies of morale, morals and religion. Practically, however, the chaplain must thread his ministry through the special emphases his commander desires. He must attend command functions where things sometime take place that are contrary to his principles. Unless he is especially insistent, he will occupy just the place and the niche his commander thinks desirable—no more and no less.

You see the difficulty of this arrangement. Even those truly great-souled men who have the function of command here and there are manifestly limited in many ways when it comes to spiritual matters.

Eventually, I am quite sure, the chaplain will be given more positive ministrations. The Chaplain Corps will become a corps where the chain of command will emanate from the Office of the Chief of Chaplains in Washington. Chaplains will direct chaplains. Then decisions of chaplains will have the weight of Washington, their corps, and their chief who exercises a command function over them.

I have no doubt that the question of line ranks for chaplains, instead of a distinct and special grade such as that given to Red Cross workers, has been a matter of debate among a great many better and more experienced

minds than that of the writer. If those who differ from me on this point, and think that the former way of giving chaplains a status different from that of a commissioned officer is not the best, I can only hope to ask them to consider it once more.

If the chaplain is a member of a strongly integrated corps, he would not need a rank. Not having a rank, he could have readier access to both enlisted men's quarters and officers of all ranks. He would be recognized simply for what he is, a minister of God.

I notice that the cross is now placed upon the garrison cap instead of the insigne of rank; and it looks like a swing in the right direction. Naturally, this doesn't suggest a desire for the curtailment of proper authority, for with that would be an inference that duty is otherwise than honorable. It is just the voice of conviction. It is a protest against secular trends. It is a truth, I think, which will have its inevitable way by and by.

While we are engaged in a great work during a terrible time, there is little available time to think ahead about the chaplaincy. But the sound of the wind is already in the tops of the trees. The methodology revealed must not be let go. It must not fall apart. For the sake of our country whose welfare is directly related to our country's God, and for the sake of a shattered world whose only hope is in God alone, the brotherhood of chaplains must go on from glory to glory.

☉ A GOOD CHRISTIAN is one who sees other people's rights as clearly as his own, and sees his own faults as clearly as those of other people.

"They that go down to the sea in ships . . . these see the works of the Lord, and his wonders in the deep"

Back in the Harbor

By CHAPLAIN ROBERT D. WORKMAN

THESE words in the book of Psalms also apply to the sailors, Marines and Coast Guardsmen of America's great Navy. Round the world our blue-jackets sail their ships and lead Marines to "do business in great waters" and establish expansive beachheads against the enemy.

These men have seen the works of the Lord." They understand sacrifice from personal experiences and intimate points of observation. They have seen "his wonders in the deep" when again and again ships and crews have been miraculously saved, ever enhancing the faith of these men of the sea. Earnestly each morning throughout the globe they sing "Eternal Father, Strong to Save."

Some of these men are discharged from the Navy, Marine Corps or Coast Guard every day, "every man unto his inheritance," even as Joshua let his people depart. As they become separated from the military service, they pass through a carefully planned and executed program for their civil readjustment. In this program the Chaplains' Division plays an important part, serving not only the dischargee but his home and his church as well.

For every one of our great Naval hospitals this program of civil read-



justment serves men who receive medical discharges on account of wounds or illness. Prior to their separation from the service, chaplains address groups of discharges, reminding them of their privileges, responsibilities and obligations as they return home.

When requested, the chaplains send a letter of notification to the next of kin and to the pastor, priest or rabbi. Such letters are signed by chaplains of these respective faiths.

Each month hundreds of men and women, preparing to leave the service, are given counsel by chaplains in final private interviews concerning their personal affairs as they contemplate an early return to civilian life. Just as chaplains once welcomed these men aboard as "boots" in great training stations, they are now present to wish them Godspeed when they return to their own home harbor. The people and the churches of America have a right to expect this service.

The Secretary of the Navy has pointedly said that there will be no demobilization of the Navy until we have forced Japan to a final and unconditional surrender. However, ever since December 7, 1941, many Navy personnel have been going back into civilian life. Before these discharges

leave behind them their Naval duties, they are given complete details and instruction concerning the "GI Bill of Rights." In Naval hospitals, Navy Redistribution Centers, Civil Readjustment activities, and Marine Separation Companies, trained officers, enlisted men, and civilians are present as information specialists. Usually the staff comprises officers representing insurance, education, legal aid and the chaplain, supplemented by representatives of civilian agencies, the Red Cross, the Veterans Administration, U. S. Employment Service, U. S. Civil Service. These batteries of informants lay down a barrage of information supplemented by counsel from the chaplain whereby a protecting "umbrella" is placed over the sailor or Marine as he doffs, for the last time, his uniform.

Our church denominations and religions of all faiths, Protestant, Catholic and Jewish alike, are studying this subject through national commissions. They publish helpful literature whereby the pastor and his people may prepare themselves and the church to welcome home the returning service men. Plans are afoot by the same groups for the relocation of our Reserve Navy chaplains on the day when demobilization begins for them. Naturally the release of Navy chaplains cannot begin until the conclusion of the war with Japan and the actual reduction of Navy strength.

This vast Civil Readjustment Program reaches throughout the Navy, so that the men now in service may look forward to the privileges provided for them by their government when they return to the ways of peace and beat their swords into plowshares, their spears into pruning hooks.

The Chief of the Bureau of Naval Personnel, Vice Admiral Randall Jacobs, made a statement many months ago emphasizing the importance of the Navy's part in the civil readjustment of discharges. At the time he said in part:

"The Navy realizes that it owes a responsibility to these men and women who have come forth to do their part in this great struggle. . . . The Navy goes on record as stating that it will see that every man and woman in the future who leaves the service for any reason whatsoever will be given a private and personalized exit interview.

"This program of civil readjustment must succeed, and you may expect full co-operation from the Bureau of Naval Personnel so that there will be unanimity of effort in getting done the very best job possible."

Chaplains and the churches have a significant part to play in the happy return and adjustment of military personnel to civilian life. Now is the time to prepare for that avalanche of returning humanity who have come to learn that "greater love hath a man than this that he lay down his life for his friend."

The religion of the sailor is real to him. His interest is in the Living Church, the Living God. If wisely and considerably orientated, his new life, nourished, enhanced and refreshed, his spiritual life may be transferred as a potent force in the life and function of the Church. It is our hope that the man and woman in Navy service sought out a chaplain and the Sunday period of worship in camps and stations and bases and on ships, that they will, when they come home, seek out the pastor and the service of the church. To that end every chaplain has pledged himself.

Seven Hymns for Service Men

(FANNY J. CROSBY)

THE fact that in the *Song and Service Book for Ship and Field* Fanny J. Crosby leads all other authors in the numbers of hymns contributed is sufficient reason for reviewing her life. She was born in Putnam County, N. Y. In 1820, and when six weeks old she was blinded by a careless physician. The brave and cheerful manner in which she accepted her misfortune is reflected in her explanation that "The Merciful God has put His hand over my eyes."

At the age of fifteen she entered the New York School for the Blind. She had been scribbling verse since she was eight, and was soon recognized as the "poet laureate" of the school. When William Cullen Bryant, Horace Greeley and other notables paid visits she was selected to welcome them with garlands of verse. Twice when the students visited Washington, D. C., she recited poetic greetings to joint sessions of Congress. For her the muse sang as also it had for Homer and Milton in their blindness, and by 1858 she had published three volumes of verse.

"There's Music in the Air," "Proud World, Goodbye," and other of her offerings were set to music by George F. Root and became best sellers in the field of sheet music. In 1864 she dedicated her talents to hymn writing. The times were favorable with William B. Bradbury, Philip Phillips, H. R. Palmer, Hubert P. Main, W. H. Doane, Robert Lowry, George C. Stebbins and other composers in search of religious verse. Camp meetings, sing-

ing schools and hymn festivals were running at full capacity, and even in city churches worshipers had not yet muted their vocal cords and transferred praise to the choir. Many preachers were songsters and thought in no indecorum in public worship to produce a tuning-fork and lead their congregations in making a "joyful noise unto the Lord." Those were the days when congregational singing *was* congregational singing, and everyone enjoyed the heart-warming and inspiring hymn-sings.

For such a receptive public Miss Crosby penned some 5,000 devotional pieces of which probably the best not always were selected by the composers. But such selections as "Praise Him; Praise Him," "Jesus Is Tenderly Calling," "Jesus Keep Me Near the Cross," "I Am Thine, O Lord," "Blessed Assurance," "All the Way My Savior Leads Me," "Nearer the Cross" and numerous others have retained their popularity through three generations, proof enough of the enduring appeal of her songs.

Fanny Crosby was no religious recluse. She was a witty, spirited and accomplished woman who played pranks on General Winfield Scott and showed her spunk when she was reprimanded for allowing Grover Cleveland, a clerk in the school from a New Jersey manse, to copy her poems.

On February 12, 1915, she departed for "The Tuneful City" which was her name for heaven.

—JACOB SIMPSON PAYTON



(ABOVE) On a Coast Guard manned invasion transport off an island in the Pacific, CHAPLAIN W. G. SWAN baptizes two crew members.



(LEFT) Situated on the crest of a hill and considered one of the most beautiful in the Pacific, is the "Chapel of the Island," recently dedicated by CHAPLAIN C. MEINER.



(LEFT) for Marine Corps, atop the island, is the most costly.

(RIGHT) sailing vessel, divine service conducted by BIRKELAND GARLAND.

(Official U. S. Marine Corps Dept.)



(E) CHAPLAIN THOMAS A. PRATT, with men in a battalion area on Okinawa, pray a group of men attend Protestant worship service.

(T) When an air evacuation plane carrying wounded at Air Transport Command Ferrying Division base Reno, Nev., CHAPLAIN T. UBOSE is first aboard.



held sailors Suri-war's Pacific.

ship, Pacific, ularly E. J. G. F. decks.

Guard, Sig-Navy



TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

V-J Day

OFFICIAL announcement on the evening of August 14 of the termination of the most destructive of all wars brought gladness to more persons than any other news ever before released. With the armed forces of the United Nations poised to strike Japan with demolishing power, the chief instrument being the atomic bomb, the order to cease firing was issued in time to spare the world the horrors and sorrows of unprecedented carnage.

Immediate interest seemed to center about the fate of Hirohito for whom the Japanese felt a concern like that of a votary over an idol in an earthquake. If his subjects prefer to regard him as divine, that should be their privilege. The fact, however, that he has used his throne-chair for issuing commands for land-grabs and sneak-attacks, makes it necessary that its occupancy pass to General Douglas MacArthur, save for ornamental and religious purposes, until civilized policies are assured.

That V-J Day was attended with exultation and thanksgiving was natural. The last of the mighty aggressors had been brought low, and again it had been demonstrated that evil aspirants for power and glory cannot muster sufficient might to enslave the earth's freedom-loving people. Cause also for gratitude was the contemplation of the release of Americans from Japanese prison camps and the reunion of families long separated, and great deliverance from future perils and sufferings. In the wake of peace, beneficent as it is, must follow the tedious and toilsome

work of setting our domestic house in order and of sharing in the civil and military administration of conquered and dependent peoples.

Has humanity learned its lessons written in tears and blood? Will minds of sufficient wisdom and heart of required pity be found to avert turning the world again into a field of death? The problems of the hour are stubborn ones over which statesmen and military leaders will be obliged to work toward a solution across many years. Of all goals to be reached there is one that towers high above all others. It is that of banishing from the earth forever the curse of war.

V-E Day and V-J Day must be succeeded by V-W Day—Victory over War. Toward that day the human race must move swiftly and unitedly, if it is to survive. All past wars have been barbarous. A future war would be annihilating.

Out-Moded

EXPERIMENTATION is the word of our times. Governments have turned to it from necessity rather than from choice. The tick-tock regularity with which wars have occurred, increased to world dimensions and with deadly instruments of destruction (as with the atomic bomb), has obliged mankind to venture upon a new course.

When the Senate ratified the Bretton Woods proposals, the Charter of the United Nations and the International Court of Justice, it set America upon an untraversed path. The isolationists have witnessed the last rites of their once dominant policy.

Twice disillusioned by the hope of remaining aloof when Europe went to war, America has with open eyes and careful consideration decided upon the bold experiment of entering world affairs upon a scale that would have made the Founding Fathers gasp.

The old policies have been adjudged unequal to the new times. Out of the chaos and the sorrows of the world came the demand that America join a great company of other governments in an attempt to find a new and better way. On an average of once every 25 years since its founding, the United States has been at war. Repeatedly the very precautions that wise leaders have thought would insure peace have failed. It is not an overstatement to say that quite reluctantly America has been driven to try something different.

For a solid week the Senate considered the Charter of the United Nations. Its members examined it with microscopic care, faced all implicit and hypothetical involvements, and, with only three dissenting votes, ratified it. All of the provisions of the Charter were not as clear as the noon-day sun to the solons. They anticipated the difficulties of installing the machinery with so many experts offering opinions, and also that at times it might get out of kelter.

Prevailing Influences

¶ IT WAS ONLY when they turned from the prospects that the Charter offered to survey the tragic condition of the world that the Senators concluded it was time for a change. Many of them had seen such horror camps as Buchenwald; they had seen, too, the highways of Europe cluttered with the gaunt, disconsolate refugees returning to heaps of rubble that had once been their homes. A world rolled up to the very doors of the Senate, blood-soaked, exhausted, grief-laden—and it was a world coming out of a war in which the United States had been en-

gaged despite its will to keep aloof. With never a hint of the loss of his own son in battle, Senator George of Georgia, by his moving plea for the Charter, symbolized the longing of those similarly bereft and caused a fluttering of handkerchiefs among Senators unaccustomed to weep.

However, the Charter rode to ratification on no tide of emotionalism, but on the overwhelming conviction that America must unite with other nations to put an end to these periodic upheavals and to forays of brigands into lands whose peoples desire nothing so much as to be let alone. When lost men are wandering in a wilderness it is the height of folly to refuse a compass to lead them out.

However doubtful some Senators may have been that the Charter was that implement to point them unerringly to the promised land, they decided to give it a trial. Certainly such a venture, even with all of its anticipated mishaps, cannot lead our country across more grievous stretches than those through which she already has passed.

Potsdam in Perspective

¶ BEFORE THIS IS READ more facts about the Potsdam Conference probably will be available than are at hand at this writing. One is impressed with the immensity and the complexities of the task encountered there. It was an undertaking such as mortal minds could not be expected to accomplish with perfection.

If the terms imposed upon Germany appear to be too tough, it should be remembered that the vanquished enemy had sinned away his right to leniency just as a criminal guilty of oft-repeated offenses no longer deserves the mercy of the court.

Peoples beyond the boundaries of Germany also deserve justice, and in the judgment of the Big Three that consisted in insuring their lives and their property against the marauding

German hosts that twice in a generation had made Europe a charnal house. Those at Potsdam possessed the attribute of mercy in abundance, but its expenditure called for future protection of those who had known Hitlerian bestiality rather than for coddling its perpetrators.

With the aid not only of their memories but of Germany's record, it is not strange that the conferees at Potsdam resolved that never again would Nazism menace the peace of the world. The one alternative appeared to be to denude Germany of her present and future military might. She is allowed to beat her swords into plowshares and to use them. She must confine her energies to grainfields rather than to battlefields, and restrict her production to the things by which men live rather than those by which they die. She has the chance to become a land of empty armories but of thriving factories; of vanished camps but of peaceful homes where her citizens may die in their beds. These are greater benefits than Bismark or Kaiser Wilhelm II or Hitler ever offered.

Perplexing Problems

¶ AMONG THE MOST troublesome problems that confronted the Big Three was that of territorial readjustments. The art of passing out land following a war cannot be mastered in ten easy lessons, for the reason that the distributors always run out of the commodity before everyone is satisfied. Primarily, the agreements reached at Potsdam were not in the form of alms or indemnities. They were intended to deprive Germany of part of the strength habitually put to evil purposes. Samson had to be shorn of his locks. At Potsdam the Big Three applied the clippers.

It must be remembered too that Potsdam was only preliminary to other conferences with wider representation, and perhaps finally to a peace

table to which many interested parties may draw up their chairs.

Under these circumstances the prospect of the international organization to be implemented under the United Nations Charter appears to be nothing short of providential.

And another undertaking abounding in plenty of complexities concerns German education which "shall be so controlled as to completely eliminate Nazi and militarist doctrines and to make possible the successful development of democratic ideas."

To change the mentality of a people, to break the fetters of the mind, to keep the old Junkers from dreaming imperialistic dreams and the Nazi youth from seeing visions of Germany restored to her former military and national grandeur, will certainly tax the ingenuity of the professors. But it is this pernicious growth of Nazi ideas that must not be allowed to reseed that adaptable mental soil.

Of course, it may be that Germany has received such an impressive object lesson demonstrating that democracy is not creaking in its joints that its citizens will have more respect for democratic ideas.

Unity Among the Victors

¶ THE CREATION of a five-member Council of Foreign Ministers from the Big Three powers and France and China comes as good news. During the critical European phase of the war when military secrecy was necessary, the Roosevelt-Churchill-Stalin trio did good work. But since Yalta the dissatisfaction and the suspicion, which usually follow delegating great power to a few leaders, were increasing. Now that issues are becoming more economic and political and less militaristic, it is well that more nations share in the deliberations.

One of the most assuring passages in the Potsdam communique declares that the leaders of conference had "strengthened the ties between the

three Governments and extended the scope of their collaboration and understanding with renewed confidence that their Governments and peoples, together with the other nations will insure the creation of a just and enduring peace." The cohesive element that prevailed during the crisis of war promised to retain its binding power during the strain of postwar settlements.

With 17 nations to be salvaged and anchored fast after the fury of the Nazi tempest, it will require teamwork such as has never before been required. This seems more certain since there are a few who are suspected of preferring to go down with their sinking ships rather than see others bring them safely into port. Of course, the pronouncement of the Big Three that justice will be meted out to war criminals indicates that the Nazi barnacles will be scraped thoroughly from the German ship of state after it has been reduced from a battlewagon to a servicable tug.

Pretty Well Done

IT WOULD BE STRANGE if some mistakes were not made at the Potsdam conference. Fortunately some things were not nailed down so fast there that changes cannot be made if necessary. Those who hold prejudices against men born to purple and fine linen (as were the late President Roosevelt and former Prime Minister Churchill) doubtless were pleased by the manner in which a Missouri farm boy, Harry S. Truman, and a former social worker, Clement R. Attlee, fitted into the chairs once occupied by those who are still counted great to carry on in creditable fashion. While there must remain much that cannot yet be told, apparently there was no verbal juggling behind the scenes and there is promise that the Big Three powers will dwell together in peace and unity. Americans enjoy grumbling, and among them an occasional Nostrada-

mus has arisen to foretell grave consequences that will follow the Potsdam conference. Observers removed in space and time may point out the blunders committed, but the Big Three began work only nine weeks after Germany had fallen while all about them lay the ruins of industries, social agencies and governments themselves. And everywhere among the wreckage were strewn wires of high voltage that had to be handled with care.

Perhaps, under the circumstances, the workmen at Potsdam did as well

Recommended Reading

SEVERAL WIDELY READ BOOKS dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order from the publishers, denominational book stores, or through the General Commission.

How New Will the Better World Be? By Carl Becker. \$2.50. Alfred Knopf & Co.

Dawn of Liberation. By Winston Churchill. \$3.50. Little, Brown & Co., Boston, Mass.

War Criminals: Their Prosecution and Punishment. By Sheldon Blueck. \$2.75. Alfred Knopf & Co.

Look at the World: The Fortune Atlas for World Strategy. By Richard E. Harrison. \$3.50. Knopf & Co.

These Are the Russians. By Richard E. Lauterbach. \$3. Harper & Bros., 49 E. 33rd St., New York 16, N. Y.

Public Journal: Marginal Notes on Wartime America. By Max Lerner. \$3. Viking Press.

What the Negro Wants. By Rayford Logan. \$3.50. University of Carolina Press, Chapel Hill, N. C.

Balkan Background. By Bernard Newman. \$3. The Macmillan Co., 160 Fifth Ave., New York, N. Y.

Russia and the Peace. By Bernard Pores. \$2.50. The Macmillan Co.

Soldier to Civilian. By George K. Pratt. \$2.50. Whittlesey House, McGraw-Hill Bldg., New York 18, N. Y.

The Anatomy of Peace. By Emery Pores. \$2. Harper & Bros.

My Brother Americans. By Carlos P. Romulo. \$2.50. Doubleday, Doran, Garden City, N. Y.

The Pattern of Soviet Power. By Edgar Snow. \$2.75. Knopf.

as could be expected. They ground under the heavy heel the head of the Nazi serpent, uncaged democracy and set up more sign posts pointing the way to a peace.

Quit Fighting or Perish

¶ NO MORE AWESOME news has been flashed to the world than the use of the atomic bomb. An observer of the first test on a New Mexico desert on July 16, when the concussion shattered plate glass windows 100 miles distant, and filled the skies with a brightness such as no man had ever before seen, described the sensation as being "present at the birth of a new age."

An imperfect record of the engines of war begins with the catapults of the ancients which hurled rocks and fire-balls, and mounts in deadliness through the discovery of gunpower in the 13th Century, poison gas at Ypres in 1915, and in this war flame-throwers, B-29s, blockbuster bombs and the V-1 and V-2 robots used by the Germans. On August 6 there was released upon Hiroshima, Japan, a city of 318,000 people, what the War Department calls the "Cosmic Bomb," a relatively small missile with the blast force of 20,000 tons of TNT. That is a date to chalk up on the calendar of the centuries.

After much praise had been be-

stowed upon those who had shared in the perfection of this unprecedented instrument of destruction, there followed ominous warnings. President Truman spoke of guarding the secret "pending further examinations of possible methods of protecting us and the rest of the world from the danger of sudden destruction." Secretary of War Stimson dwelt upon "the grave problems that arise concerning the control of the weapon and implications of this science for the peace of the world." Mr. Churchill said, "We must indeed pray that these awful agencies will be made to conduce to peace among the nations, and that instead of wreaking measureless havoc upon the entire globe they may become a perennial foundation of world prosperity."

Fear may not be the highest motive for peace, but it jumped into first place when the world shuddered upon first hearing of this frightful power of atomic energy. If human beings are to save themselves from extinction something more is necessary than such piece-work as demilitarizing Germany and Japan. The "Cosmic Bomb" demands cosmic sanity. The latest ultimatum of science to mankind is to quit fighting or perish.

God Almighty, impatient with his erring children, seems to have decreed in his wrath that it is time for change.

The Joke's on You!

¶ A LITTLE BIT AHEAD of the regular schedule for going into summer uniforms, Chaplain Mark Gress dressed up in his Tropical Worsted Blouse, shirt and trousers for Mother's Day. Since the uniform was in such sharp contrast to the "OD" uniforms being worn by all personnel on the base, a considerable bit of comment was forthcoming. While at the noon mess table a lieutenant colonel inquired: "Chaplain, where did you get that uniform?" To which the chaplain replied, "In Sardinia." Another lieutenant colonel then said, "I guess you know that you're showing the rest of us up a bit, don't you?" Before the chaplain could reply his commanding officer, Colonel Schlatter, a West Pointer, said, "Of course you know the chaplain is always supposed to be several shades lighter than the rest of us."

(Submitted by CHAPLAIN MARK GRESS)

- *Educating commanding officers to a proper appreciation of your needs*

The Chaplain's Handicaps

By CHAPLAIN JAMES L. McBRIDE

FIRST of all, I wish to make this declaration: I believe in the chaplain's work and place in the Army. I believe in the chaplain himself and in his mission just as sincerely and completely and rationally as does any other officer who believes in his personnel and his material in spite of occasional shortcomings he witnesses in both.

Chaplains are not in the Army because government is primarily interested in the saving of men's souls. The chaplain shares the mission of all other arms of the service to strengthen the will to victory. Government provides for the chaplains' ministry just as it provides for other necessities that make men strong to conquer and to endure. Religion can and does make men's souls strong for battle.

We chaplains are not alone in holding these beliefs. We are in very good company. General Marshall and General Somervell have both strongly asserted their belief in the place of religion as a part of the fighting man's indispensable equipment, and they have implemented that belief by making enlarged provision for the chaplain and his services.

But in spite of such provisions, the chaplain labors and will continue to labor under certain handicaps.

The first of such handicaps is *lack*



of organization. The Army depends absolutely for its success upon the excellency of its organization. But chaplains are not organized as other agencies of the Army are organized. They are but a group of individuals assigned to a certain task, and their effectiveness suffers correspondingly. There is not

much we can do about that here except to take note of it as a deficit which must be overcome eventually in some way.

The second handicap is this: *chaplains are the only leaders in the Army the response to whose leadership is purely voluntary.* I have never asked, and never intend to ask, for any compulsory religious institution in the Army. But I do mention the fact because so many fail to recognize just what lack of any outside compulsion means to the response made by GI Joe to the chaplain's leadership.

In wartime, patriotism, not religion, is doubtless the strongest motive the soldier can know for effective action. But we wonder just what results would obtain if the colonel said to the majors, and the majors said to the captains, and the captains said to the lieutenants, and the lieutenants said to the privates: "Now, men, you love your country and I know you'll never

be late for reveille, will never be careless in your saluting, and will perfect yourself in each item of the drill schedule!"

Life in the Army is not like that! Often the soldier finds that his religious world is the only world in which he has option of any kind, and all too often he says "No" to his best impulses when he should say "Yes," just because it is the only occasion when he can say "No."

The third handicap is this: *not too many officers are aware of the importance of religion in motivation to action.* Many are not active church members nor interested in formal religion, and, if the truth be told, are none too observant of what religion means to the life of a people.

A free school, a free press and a free religion are thought of—in that order—as safeguards to democracy. But what some officers need to be reminded of is that in the Nazification of Germany, the press fell first, the schools second, but the church carried on determined opposition to Nazism long after the other two alleged defenders of democracy joined Hitler's program with apparent wholeheartedness. The press, and for the most part the professorial group, entered Hitler's forces. The preacher and the priest were thrown into concentration camps. Certainly, the Hitlerian regime was a thorough test of what contributes to quality of soul and what we need in America.

The chaplain is not infrequently dependent for things that he needs upon officers who are not versed in religious matters nor in what the spirit of man really needs. I, for one, would not care to tell a line officer how to run his battalion nor a doctor

how to run his surgery. Such is not my field, such is not my training and such is not my desire. Yet all too often we find officers under whom, or with whom, the chaplain must function quite convinced that they know more about religious matters and their necessities than does the chaplain, just what the facilities the chaplain should have to carry on his work, and just how the chaplain should carry on his ministry.

Too many commanding officers, upon whose opinions the very success of the chaplain, his contribution to the command is dependent, have no vision of what the chaplain should do or have to do it with. Yet if the old Army saying is true, "As goes the commanding officer, so goes the outfit," it is equally true that "as the commanding officer thinks and provides so goes the effectiveness of the chaplain's efforts."

If the PX or the hospital or training or housing go wrong or the AWOL rate rises, the commanding officer becomes involved. Yet we seldom hear of a commanding officer being involved in the rise or fall of a chaplain because of the chaplain's ineffectiveness or the ineffectiveness of his work. This is not an indictment but merely a statement of situations that are by no means rare. And I am only pleading for fair play along the line that is seldom thought of and of the thorough discharge of a responsibility that is as much fixed by the AR as is any other responsibility.

Now, just what are the responsibilities of the commanding officer so far as religious work or the work of the chaplain is concerned?

First of all, he is responsible for facilities. Foremost among these is a

suitable place for religious worship. Much emphasis was laid upon this matter at the beginning of the war by higher echelons. One of the results has been our standard Army chapel. These are beautiful edifices. But not always has wisdom been shown in their location.

I call to witness the chapels provided for post hospitals. These are standard but invariably they are the most unfortunately located buildings of the whole installation. Usually they are off in one corner and invariably unconnected with the wards or other buildings. It is the only building that patients must brave the weather to seek. This is true even of chapels built in the harshest climates. Men who knew were consulted as to the building itself, but no man who knew one iota about the use to which the building might be put was ever consulted about the location.

Not long ago, in the routine discharge of my duties, I recommended a location better adapted to the needs of a certain installation. The commanding officer met my request by having a careful check made of the attendance at all services and of the people who visited the chaplain for counsel during the week. At the month's end he sent for me and informed me of the count and that no change would be made. I was astonished at such reasoning and replied that his figures were the very reason upon which I had based my request. Notwithstanding, I was informed that no change would be made until the congregation had outgrown the building. I thereupon asked if he would locate his own business or any other business upon such an interpretation of facts, and I am happy to say that

soon a new location for religious activities was provided with results that delighted the commanding officer, who had meant well but did not understand the situation.

Now, in all installations, and especially hospitals, there is a special need for a place where the man in distress of soul can go apart and find something which all souls must have at times. I am strong for recreation, but I am also strong for those other places and activities that overcome men's weaknesses, that build men's spirits and make them strong against the hour of need. There should be a place for prayer where men can bow in prayer when they feel like it, and that place should not be where clangor and fumes fill the air but where quiet and serenity can be found. If space can be given to the man who wants to play ping pong, then space can be given to the man who needs to pray.

The chaplain also needs a place where men can talk with him about their soul conflicts, where the chaplain can prescribe for their spiritual needs. All too often the only place provided is one single little room that must be shared with the clerk at all times. This is extraordinary judgment. If the social worker and the typist need a place apart, if the detachment commander and others like him need a place where they can be alone in conversation, how much more does the chaplain need such a place! For any trade one needs tools, the best tools that can be found, not the tools of long ago, but improved tools of today.

One doesn't say to the surgeon, "Here's the kitchen table, and there's the meat saw and the axe and the

butcher knife." One doesn't say to the artillery officer, "There's your open terrain and here's your twelve pieces of iron. Hop to it!" Yet that is virtually what is said to the chaplain, not once or twice but often.

Let me say, and say it with emphasis, that where no place is provided for the chaplain to work effectively, no effective work can be expected from that chaplain. If no such place is provided, then the command cannot be aided by any contribution from the chaplain. The argument is not that extraordinary men have accomplished extraordinary results in extraordinary situations. The argument is that the average place and the average man and the average work prevail most of the time.

Furthermore, greater consideration should be paid to the chaplain's possibilities, or rather to the possible place that the chaplain can fill. I have seldom, if ever, heard any chaplain complain that his work is too much supervised. Rather, the complaint is that he is overlooked.

I remember not so long ago I thought it best to remove the senior chaplain from a certain installation because his work was not very effective then. When I broke the news to his commanding officer, that individual said he was very sorry to see the chaplain go. And the reason? "He was never in the way"! In other words, the paths of that chaplain and his commanding officer had never crossed. I suppose this commanding officer had so many other problems he had no time to think about the effectiveness of religious ministry within his command. When the new chaplain came, a little pressure was exerted by the commanding general

with the result that chaplains of that hospital were able to do a work that mightily reinforced the efforts of doctors and welfare workers.

Dull indeed is that man who cannot see that in our world religion has a very large part to play. And dull indeed is that commanding officer who cannot understand that religion can play a very large part in the happy effectiveness of his command.

1. I recommend that all commanding officers accept full responsibility for employing the religious motive in the right leadership of their people to the same degree that they accept their responsibility for discipline.

2. I recommend that all commanding officers give thought to the religious needs and the religious program carried on, or not carried on, within their command.

3. I recommend that all commanding officers ask themselves this question, "Do I expect anything from religion, and am I employing its ministers and ministry as agents in carrying out my mission?"

4. I recommend that all commanding officers ask themselves this question, "Am I providing facilities for my chaplains that are comparable with facilities and opportunities that I provide my other officers and welfare workers?"

I have made it plain in my own command that if our commanding officers will follow these recommendations, and later on are convinced that results do not compensate for the provisions they have made, this headquarters will see to it that men capable of carrying on an effective program will be sent to replace those who have betrayed their commander's confidence and expectations.

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"

"Struck it Rich!"

[RALPH CONNOR, the novelist, once told a story of a college student he knew in Canada. This boy was an active, able, genial, popular lad, voted by his senior class as the one most likely to succeed. After graduation he went west to seek his fortune. Twenty-five years later he returned for his class reunion. The first of his classmates to meet him was startled. "You've changed!" he exclaimed. "Yes, I've changed." "You're extraordinarily well!" "Yes, I'm very fit." "You've struck it rich!" "Yes, I've struck it rich!" "Gold?" "No, God!"

Could that mean anything real? What could he have meant by "striking it rich in God." Well, there are several million people alive today, and there have been uncountable millions in other days, who know exactly what it means to "strike it rich in God." And those words might well be a theme for the chaplain. It is right plumb in the center of the Christian religion. Jesus talked a lot about it; he said, "Lay up for yourselves treasures in heaven." He said the Rich Fool was a fool because he was not 'rich toward God."

How can a man strike it rich in God? That's for you to tell them. You can't work up anything brand new or stunningly original. If it's brand new



BY HALFORD
LUCCOCK, D.D.

it won't be true or else it won't be important.

Here are some things as old as the hills, but important. We strike it rich in God when we get the conviction that is at the center of Jesus' revelation that this is God's world, that he is the ultimate power in it and that we are his sons and have a price-

less value in his sight. That is the most liberating idea that can come to a man. We strike it rich in God when we bring into our lives his power that can save us from all the destructive forces. And we strike it mighty rich when we learn his trick of lasting happiness through finding life by losing it, in the lives of others.

Image Making and Breaking

☐ ONE OF THE MOST powerful forces that act on every one of us is the image of ourselves that we carry around with us inside of our heads in our imagination. That's why we call it imagination—that's the part of our mind that furnishes images for us to look at.

The chief handicap that many people have is not a poor brain, but the wrong picture of themselves, which comes to dominate them. For instance, many a man is paralyzed in his actions because he has a negative image. He has told himself so often, "I can't do it," that he gets an image of himself as

a person who can't do things and the image prevents him from putting forth a real effort.

A wise man said, "We tend to become what we imagine ourselves to be." That is true. A track coach once made a pole vault man put in his room a picture of himself clearing the bar in fine form, not because he wanted the man to become conceited, but because he knew that the deciding factor in the man's performance would be the idea in the man's mind of what he could do. He wanted to make that positive image of the man doing a successful job dominant in his mind. And it worked!

One of the biggest things Jesus did for men was to break up negative images they had of themselves and substitute positive images. He was both an image-breaker and an image-maker. The chaplain can illustrate this point; for instance, there was Peter. "Thou art Cephas," Jesus said. "Thou shalt be Peter." Jesus broke up the image that Zacchæus had of himself as an outcast, a corrupt politician, and made a new image in which he saw himself as a son of God and Zacchæus lived up to the new rating put upon himself.

Show how Jesus still performs this crucial service for people. Many a man has a sort of image of himself as an animal. That is, the physical sensations of all sorts are the things which bulk largest in his scheme of life. But if Jesus really comes into a man's mind, he breaks that image. He says convincingly, "You are a son of God. You are more than a bunch of animal sensations. You can live up to the level of the new image of yourself, which is the true one." Or another man has allowed the chief image of himself in his own thinking to be

that of a failure. "There's no use" he says to himself, "I'm no good." As long as that image controls, he will be no good. But when that man accepts the message of Jesus, a new picture is formed, that of a man who by the grace of God can bring power and moral distinction into his life.

One Kind of Suicide

¶ A GROUP OF MEN were talking recently about various matters connected with suicide. Finally one of them, a college teacher, gave the conversation a new twist. He said, "I begin to think that there is one kind of suicide that we don't ordinarily think of under that name, but it is a sort of killing off one's self. It is the kind that can get us more easily than the actual physical taking of one's life, which is very rare and doesn't tempt anyone in good mental health. What I mean is *just not being yourself*. For when you are not really yourself, but just an echo of something or someone else, or put in your efforts at playing a role that is not your real self, you really kill off a big part of yourself, don't you?" Yes, he "had something there."

The chaplain can take the thought on from there. We do a bit of self-destruction when we are not the best self of which we are capable. The hands of many a man are almost literally red with the blood of the fine possible selves he has killed off in himself. They existed in possibility once. He murdered them. Sometimes we kill off our best self by deliberately choosing to be something lower. Sometimes we do it merely by the negative way of neglecting to develop our finest possibilities. What goes into a man's best possible self? How can he realize the best that is in him?

A Folder of Unfinished Business

[HERE'S A TEXT and an idea from Christopher Morley. Perhaps if you put them together, and add your own promo-seltzer, the three of them will fizz."

The text: from the Epistle of James. "What is your life?" The idea: "The best definition of man that I know is that he is a folder of unfinished business." There it is: Man is a folder of unfinished business."

This is of course true biologically and historically. The mere physical man, his body and brain were unfinished business for hundreds of centuries. Scientists tell us that man's body is still unfinished business. We will find man's stature has been steadily growing higher during the past two centuries, if we average men all to-

gether. The span of life is getting longer.

Each man is "unfinished business." It doth not yet appear what he shall be. The biggest mistake in life is to close the books before the day is done. God has "unfinished business" to work out in each one of us. Schubert wrote a great piece of music called "The Unfinished Symphony." That's what you are—an unfinished symphony. There is a possibility of harmony and great music in us, if we do not quit cold, if we take the time and the trouble to invest ourselves in something bigger and greater than our own selfish and self-willed interests.

What are the spiritual possibilities in men, in each man, that with God's help ought to be, and can be, worked out?



The Christian and Race Prejudice

☉ YES, MEN SAY that the Negro is inferior to the White Man, he should be kept in his place. The Japanese are all barbaric and incapable of being Christian, or of absorbing any measure of decency and morality. So men pick and choose, classify and condemn races and nations and groups. So I am called upon to do by demagogues and rabblers.

When I can match in humble devotion to Almighty God, the patient, tireless devotion of George Washington Carver: giving my whole life to quietly seeking and waiting for the revelation of God, that I might help my fellowmen—

When I can match with sacrifice and passion to minister to my fellowmen in the name of Christ, the great sacrifice and passion of Toyohiko Kagawa: giving up my family and fortune to live and serve in the worst slums of my nation—

Then, I shall consider myself their equals in The Faith.

But, only when I can measure up to the stature of Jesus Christ, will I dare to presume I am in position to judge the Negro and the Japanese—and then I shall be so near to the heart of my God and Savior that I will know better!—CHAPLAIN J. W. BECK

I L L U S T R A T I O N S

The average man naturally shrinks from hearing the worst from the lips of his adversary. When Horace Greeley was lampooning Abraham Lincoln mercilessly, the latter said: "I have never heard Greeley, and I want to hear him. In print every one of his words seems to weigh a ton; I want to see what he has to say about us." And when Wendell Phillips who stigmatized him as "the slave-hound of Illinois," lectured in Washington, the President also went to hear him.

When is a man educated? Joseph Fort Newton answered the question thus: "When he can look upon the universe, now lucid and lovely, now dark and terrible, with sense of his own littleness in the great scheme of things and yet have faith and courage; when he knows how to make friends and keep them, and above all when he can keep friends with himself; when he can be happy alone, and high-minded amid the drudgeries of life; when he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin; when he knows how to live, how to love, how to hope, how to pray —glad to live and not afraid to die, in his hands a sword for evil and in his heart a bit of song."

During the War of 1812 when the hopes of the Nation hung on the resistance of Commander William Hull and his garrison at Detroit, he ordered a white tablecloth to be hoisted and surrendered without resistance. For this act he was courtmartialed, found

guilty, sentenced to death, but was pardoned by President Madison. When Brigadier-General Anthony C. Moultrie was ordered to surrender at Bastogne last winter, he sent the reply, "Nuts," to the German commander. His men met the thrust of the enemy with all their might, contributed towards a decisive phase of the war and covered themselves with glory.

Some months ago in reply to an editorial in *The New York Times*, Dr. Fred Myers, Executive Director, Russian War Relief, who should know, not only pointed out that the Greek Orthodox Church, but other forms of religion are "tolerated" in Russia. He added: "More significantly, the Baptist and Evangelical Churches have an estimated 5,000,000 members in the Soviet Union. Only two months ago the Baptists and Evangelicals held an all-Soviet meeting in Moscow."

When some boys were trying to see which one could make the straightest track across a field of snow, there was a lad whose footprints were straight as an arrow. When asked how he did it, he replied: "You fellows kept your eyes on your feet, but I selected a goal, fixed my eyes upon it and kept moving." "Mine eyes are ever toward the Lord," was the secret by which one who was often tempted and tried managed to "go straight."

Once years ago J. Sterling Morton founder of Arbor Day and one of Nebraska's two famous sons in Statuary Hall, drove out to the cemetery

visit his wife's grave. With him he took his three motherless sons. He led the boys to read the inscription on the newly erected tombstone which consisted of her name, that she was the wife of J. Sterling Morton and the mother of the three sons whose names were chiseled in full. Then the father told the boys that if any of them ever disgraced his mother, he had arranged with a stone-cutter to chisel off his name. Often the sons, who rose to places of eminence, recalled with admiration the warning of their father, but they attributed the real prevention against disgracing their mother to their Christian training and example. The names have remained, but love rather than fear kept them there.

"A chapter a day keeps Satan away," is one sound reason for reading the Bible. John Wanamaker rose to be one of the merchant princes of America and led a most exemplary Christian life. When he was a poor, country boy and had attended a mission Sunday school he had purchased a Bible, on the installment plan. He said: "Looking back over my life I realize that that little red Book was the foundation on which my life has been built, and has made possible all that has counted for me. I know now that it was the greatest investment and the most important and far-reaching purchase I ever made."

Mike was pushing a cart up a very steep hill and Pate was walking alongside declining to lend a hand. When Mike decided to rest, Pat said, "Whew! Come push!" And Mike said, "Yes, and I don't."

When a devoted Christian was passing through trails that seemed unfavorable, a friend asked, "Don't you feel you're liable to break?" "Well,"

came the reply, "not until the Fiftieth Psalm breaks at the fifteenth verse: 'Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.'"

Ninety-two years ago Commodore Matthew G. Perry brought from Okinawa an ancient bell which in 1858 was presented to the United States Naval Academy. In 1872 the first Japanese graduate deciphered the inscription which states that the bell cast in 1458 belonged to the ancient king of the Lew Chews (The Ryukyu Group) and reads: "This beautiful bell has been founded and hung in the tower of the temple. If one will bear in mind to act truly and rightly and if the Lords and Ministers will do justly, the barbarians will never come to invade." The bell once intended to call the faithful to worship on Okinawa now tolls the points when the Navy eleven scores over the Army. Evil always has a way of diverting sacred things from their intended purpose. Last Easter Japan received another lesson in substituting treachery and tyranny for honor and justice. The folly brought to Okinawa the prophesied invasion of "the barbarians" whom the world now recognizes as the preservers of civilization.

Bishop William Alfred Quayle used to tell of a circuit rider who brought home four apples, a rare fruit on the almost orchardless frontier. When the preacher's wife had given one apple each to her three boys, she placed the one meant for her on the mantle. After the boys had eaten their apples their mother saw them observing hers, whereupon she cut it into three pieces for them. The boys returned to the cabin porch and as they munched the fruit they discussed how strange it was that their mother did not care for apples. But when one of the sons

was an old man he explained to the bishop that he had come to understand that it was not because his mother did not like apples, but that she liked little boys better.

On July 4 much attention was paid to the one-hundredth anniversary of the withdrawal of Henry D. Thoreau to Walden Pond in an attempt to find peace with himself. Certainly he did more than hoe beans, watch ants fight and live nearer the heart of a pine tree than had any one else, as his critics have charged. Yet, to flee the world in order to serve it has not been the way of humanity's great benefactors. Daniel Boone's services as a pioneer may not have been overestimated, but his defect was that he seldom did team-work. Whenever he smelled the campfire of another, or saw a surveyor or a plow, he threw his gun over his shoulder, called his dog, and moved deeper into the wilderness, giving as his reason that he must have elbow room. An occasional Thoreau or Boone may be an acquisition to society, but a few of them are enough. The triumphs of mankind are not won by voluntary exiles who become stifled by civilization, but by those who rally followers, move forward against entrenched wickedness and, to quote a valiant example, "stand, and having done all, stand."

Last August during the debate on the Charter of the United Nations, a certain Senator was inclined to pick flaws in its provisions, but always to vow that he was in favor of its ratification. Finally Senate Majority Leader Barkley told him that he reminded him of the man who was enthusiastic over the passage of the prohibition law, but was dead set against its enforcement. Some people are for the Bible, but against abiding by its commandments.

A young soldier was asked: "Where preaching brought you to Christ?" "It wasn't anybody's preaching," he replied, "it was my mother's practicing."

When Dr. John R. Mott who reached his eightieth milestone last spring was a young man, he adopted this as his life motto: "He that multiplies the doers, is greater than he that does the work." Perhaps no other living man has enlisted so many recruits for Christian service in America and in the spiritually destitute places of the earth as has he. He also has opened up fountains of consecrated generosity that have furnished the Water of Life for famishing peoples of all races the world round. Jesus employed this technique in the extension of righteousness described in numerous incidents of his life which read: "And he called them. And they immediately followed him." The infallible test of a Christian still depends upon how many persons he puts to work.

Half a century ago when Senator Clyde F. Hoey was a youth of seventeen, he was asked to teach a Sunday school class of young people in Shelby, N. C. He has been teaching regularly ever since. When he was elected Governor people prophesied that his official duties would prevent his accustomed practice. But Sunday after Sunday during his two terms as Governor he continued to teach. Again when he came up to Washington, people said that politics was the chief business of the Nation's Capital, and that it and his senatorial responsibilities would crowd out his service to the church. However, he began yielding to the requests to teach adult classes and his engagement book is filled with a heavy schedule. This contradicts the cynic's charge that the electorate is given to placing loving minds in high places.

At the Wailing Wall

I AM NOT a Methodist and hence have not felt prompted before in my life to punctuate a brother minister's remarks with an "Amen." But there comes that time in the life of every man when he is so moved. My time has come. The occasion prompting my audible expression is the article in the August CHAPLAIN by "Parker Swift." Brother Swift, to your remarks I submit a heart-felt "AMEN." Make room for me at the wailing wall!

—LON MONROE

(Another chaplain's *nom-de-plume*)

I HAVE READ with interest and amusement the article "Inside the chaplaincy" published in the August issue of THE CHAPLAIN. I am afraid that what the chaplain writes is only too true. He deserves a medal for his courage. It will probably be the Purple Heart.

—CHAPLAIN A. B. SECCOMBE

"Good Joes"

CHAPLAIN HOFFMAN is to be commended for writing, and you for printing, his article "On Being 'A Good Joe,'" (July, 1945). I have observed that the majority of chaplains feel the same way. I have found that the chaplain is most appreciated when he stands for the things the church represents in his own personal habits. Christians need the inspiration and example of a chaplain who stands for clean moral habits, and in other ways, a high ideal of life.

Of course, what the men do resent is having the chaplain "stuff his ideals down their throats." And the chaplain who goes out of the way to point morals, instead of taking advantage

of the opportunities that come for teaching by example and story, is the chaplain who does the most damage. As a good friend of mine frequently says, "We can disagree without being disagreeable." Some chaplains and preachers cannot help showing their resentment and this is naturally hurtful. We can love the sinner without loving his sins, and must do it.

—CHAPLAIN HARROLD MCFARLAND

Agrees with Mr. Rockefeller

I AM of the opinion that Mr. Rockefeller is right in his article "The Future of the Church" (May, 1945), for the following reasons:

(1) The greatest need in the world today is not an economic rebirth, but a spiritual rebirth—"seek ye first the Kingdom," and the economic rebirth will follow.

(2) There can be a world of plenty; the storehouses of some nations can be full and over-running, but unless there is first the spirit of sharing and co-operation those without will perish.

(3) There will be no permanent co-operation among the nations of the world until there is first among Christian denominations a willingness to co-operate and to exemplify the spirit of tolerance among themselves. Christian co-operation is already demonstrated in some communities, but in the vast majority isolationism is the watchword among Protestants.

(4) Mr. Rockefeller is right in his thesis because it was once said as an eternal truth, "A house divided against itself cannot stand." "You cannot serve two masters." Either your supreme loyalty is to the church universal or to your own denomination.

If your loyalty is to your own group, then your gospel is tainted with selfishness, for you are seeking to promote not first the Kingdom of God but your own denomination. Your denomination is only a twig; your twig is only a part of the limb; your limb is only a part of the tree. The tree is the church universal.

—CHAPLAIN ROBERT M. HARDEE

More re: "One-Man War"

CHAPLAIN BOSCH deserves credit for his forthright discussion of a practice which good taste and elementary intelligence should long since have banished from chaplains' offices. His is not a "One-man War." Thousands of us are one hundred per cent with him!

—CHAPLAIN GARLAND E. HOPKINS

DOUBTLESS, the man who is always "good for a laugh" has a place in the Chaplain Corps. But I have always thought that the clowns belong in the circus, more than in the sacred ministry. Heaven knows that the cartoonists and others can make a laugh-

AT YOUR SERVICE

Any chaplain who anticipates being separated from the service and desires a chaplaincy in some civilian institution, might file his name with the General Commission on Army and Navy Chaplains, Washington, D. C.

The following items are available to chaplains; Scripture text pencils up to 300 per chaplain, and whatever quantity can be used of a large selection of beautifully illustrated tracts and booklets. The above items will be sent immediately, without cost, upon request to Mr. John Ferguson, 8998 N. Martindale Ave., Detroit 4, Mich. (Since there have been so many requests for the Scripture text stationery Mr. Ferguson has found it necessary to withdraw this offer.)

ingstock out of the clergy in general, without any help from us. Let some of our reverend gentlemen look closely to see whether the men are laughing with us, or at us.

—CHAPLAIN DEVON ELLSWORTH

Chaplaincy Shortage

IN a recent issue of THE CHAPLAIN article appeared by Chaplain Edward R. Carter, Jr., concerning the chaplaincy shortage.

For almost six months I was with a combat unit, spending most of my time at the aid station. I did not "crack-up," for which I am thankful. I did leave the regiment because of a misunderstanding with the colonel, who had little room for the Gospel of Love toward one's enemies. So we parted in order to avoid any unpleasantness. . . . The chaplain finds himself a part of a circle that is fast confining him. Many times he must conform to "orders" that he knows are impossible. Then he has the difficult problem of trying to justify them to the enlisted men.

Mind you, the chaplains like their work and they give themselves unsparingly, but they are now on the inside looking out, and the freedom of home looks good.

The regular Army chaplain will hardly sympathize with such musings; he is an integral part of the Army and likes it. But those who still cling to the liberty of civilian life will feel differently.

Let me not be misunderstood. I have no personal "gripes" against anyone in the Army, and I am here until victory, unless it should be decided that I am too old or physically unfit for my tasks. I am not anxious to be out of the Army as such; I have been very fortunate, but I have seen others ignored, and pushed around. Would we want our friends to become a part of this sort of thing? I wonder.

(Chaplain's name withheld)

PERSONALS

CHAPLAIN R. T. BLOMQUIST, USNR, has been broadcasting Protestant services each morning from a native-built chapel at Guam. The devices reach not only units at hospitals on the islands, but are also picked up by ships at sea. The chaplain is on leave of absence from St. Luke's Protestant Episcopal Church, Forest Hills, Long Island.



CHAPLAIN BEN JACKSON of Lowry Field has organized an Embryo Ministerial Association composed of about twenty members. Each week a meeting is held in which one of the members presides, another leads in worship, and another delivers the sermon. Chaplain Jackson was formerly the pastor of the First Baptist Church, Lewiston, Maine.



CHAPLAIN WILLIS L. STAFFORD, recently assigned at Percy Jones General Hospital, Detroit, Mich., for wounds received in the Southwest Pacific, is ready for duty and will be discharged from the Army. The chaplain has been appointed pastor of the Green Harbor Methodist Church, Green Harbor, Ohio.



CHAPLAIN JOHN K. BORNEMAN, who was captured by the Japanese on Corregidor and freed by American forces nearly three years later, recently spoke from Washington, D. C., over a national radio hook-up. He was formerly of Bacon Memorial Presbyterian Church, Buffalo, N. Y., prior to becoming a chaplain.



CHAPLAIN BERNARD H. BOYD, USNR, who is about to enter the chaplaincy as a successor at Presbyterian College, Clinton, S. C., has become somewhat of a legend at the third battalion, Fourth Marines, on Guadalcanal. "Boyd's still with us" is a statement made by the men when they recall how Chaplain Boyd landed with the battalion on Guadalcanal and shared all the hardships.

Honored as the outstanding DePauw University graduate of the year, CHAPLAIN JAMES V. CLAYPOOL, USNR, has been awarded the Old Gold Goblet. Chaplain Claypool, who was graduated in 1921, was unable to be present to accept the award because of duty with the Navy.



CHAPLAIN VAUGHN H. MACARTHUR, Eighth Armored Division, died in Europe, June 9, as a result of injuries suffered in an automobile accident. A native of Brighton, Mass., the chaplain was pastor of the First Methodist Church, Buffalo, N. Y., before entering the Army.



CHAPLAIN WILLIAM W. EDEL, USN, represented the Methodist Church at the Conference of Faith and Order held by the New Zealand Churches in Christ Church, South Island, New Zealand, the last week in August.



CHAPLAIN ARTHUR V. CLEVELAND (Disciples of Christ) and CHAPLAIN WILLIAM DAWSON (Baptist, North), who had been detained by the Japanese since the fall of Corregidor, are now reported to have been killed in action on December 15, 1944, while being transported aboard a Japanese vessel.



CHAPLAIN WILLIAM O. JONES who served several thousand Negro troops working on the Ledo Road has returned to the United States after thirty months in the China and India-Burma Theaters of Operations. The chaplain, holder of the Legion of Merit award, was pastor of the Prospect Baptist Church, Chattanooga, Tenn., prior to entering the Army.



First wedding of Army personnel on Luzon was performed by CHAPLAIN ALF M. KRAABEL, minister of the United Lutheran Church. The ceremony was held in the chapel tent on Mololos, Luzon.



The American Bible Society has distributed 8,213,070 copies of Bibles, Testaments and portions of the Bible to the Army, Navy and Merchant Marine during a five-year period ending June 30, 1945.

CHAPLAIN THOMAS J. MATTINGLY traveled for three years in a jeep named "Holy Roller." It started on maneuvers in Louisiana, thence to India, and finally to the 181st General Hospital where it rolled across the Sind Desert. The chaplain is a member of the Disciples of Christ.



Fifteen chapels now serve the Navy men in the Admiralty Islands. Typical of the chapels is one fashioned entirely of island material. The framework is made of coconut logs and bamboo with roof and sides of thatch sections. Each chapel seats about 210 men.



One of the most unusual chapels in the South Pacific has been described by CHAPLAIN PAUL R. HOUBE. The chapel has a 15-foot steeple made of jungle logs and a bell made from a discarded oxygen tank. A hammer head attached to a broom handle serves as the clapper.



The Army Chaplain School has been moved from Fort Devens, Mass., to Fort Oglethorpe, Ga. The first session of the school ended for the Advanced Class on August 11 and the Basic Class on August 25. CHAPLAIN M. W. REYNOLDS is commandant of the school.



The Navy Department has announced the awarding of the Bronze Star Medal to CHAPLAIN HARRY CLINTON WOOD, USN, for his outstanding performance of duty during the battle for Iwo Jima. Chaplain Wood, former pastor of the Presbyterian Church, St. Mary's, West Virginia, served with the Fourth Marine Division during its historic campaign.



DEPUTY CHAPLAIN EDWIN R. CARTER, JR., ETO, was given the *Croix de Guerre* in ceremonies at Napoleon's Tomb, Paris, France, on July 19. The chaplain is rector of St. Luke's Episcopal Church, Richmond, Va., from which he is on leave for military duty.



"The Chaplain's Minute" was the name given a brief service which CHAPLAIN WALTER D. KRING conducted while his ship was for two months in the Okinawa opera-

tion. Each night over the public address system he gave a brief talk to the men. Chaplain Krings is a member of the Presbyterian of Troy, N. Y.



CHAPLAIN ARYEH LEV has been relieved from his duty in the Office of the Chief Chaplains. He has been separated from the Army and now holds a position with the Jewish Welfare Board in New York City.



CHAPLAIN BENJAMIN R. W. KNOWLES died on Luzon Island, June 24, from a brain hemorrhage. A member of the South Georgia Conference, Chaplain Knowles held pastorates at Dunwoody, Faceville and Waynesboro, Georgia, before entering the service in 1943.



CHAPLAIN JOHN P. LEE, USNR, tied for first place in the high jumping contest of the Third Marine Division's track and field meet. The chaplain, former track star at Wheaton College, Illinois, jumped 5 ft. 10 in. Chaplain Lee is a member of the North Carolina Baptist Convention.



CHAPLAIN VICTOR W. SIMONS, USNR, was killed instantly when struck by a train at Glen Rock, New Jersey, June 13. A minister of the Reformed Church of America, Chaplain Simons had recently returned from two years of sea duty.



The Marine Chaplain Corps, San Diego, California, has a thirteen-year-old boy as mascot. He is Charles (Skippy) Hatten Jr., of San Diego. He wrote to the Editor asking if there were any way he could join in the Marines. His letter was forwarded to the office of the Base Chaplain who suggested the plan of having "Skippy" as mascot of the Chaplain Corps.



Some modest chaplain should let us know his name. At the end of a dramatic account of the capture of the Remagen bridge, Howard Cowan added this short sentence: "The village of Linz, south of Erpel, was rendered to an American chaplain."

FINALLY, BRETHREN

The Editor reports from the Pacific

ACK in the cold confines of Washington's filing cabinets they may be so judged, but in the public's the combat chaplains are definitely the glamor-boys of this war. That may irk some of you brethren who have been sweating it out in the bases and rear echelons and the lonely outposts far from the whistle-bells and the burst of publicity. But in the chaplaincy, as in everything else, the spotlight in time of war is on the frontlines. And a fellow who would be less than human if he didn't want to see combat chaplains in action.

Our editor is human—or a reasonable facsimile thereof. So, after a season of very pleasant and profitable contact with the chaplains stationed in and around battered Manila, he grabbed at the first opportunity to head for the front. The newest "front" at the moment happened to be the Sulu Bay area of Borneo, where an amphibious invasion was slated to begin June 10th. Announcement was made that any war correspondents willing to risk their more or less neckless necks could fly down via transport plane in time to go ashore with the invading forces.

Arriving at the scene just as the invasion was moving in to start its clearing of the beaches, correspondents were taken to the command ship *USS Mount* for briefing on the operation. The chaplain was CHAPLAIN W. HAMMONS, a man highly respected, I discovered, by everyone from the late Rear Admiral Royal down

to the lowliest seaman on board.

Though the Australians' 9th Division (veterans of Tobruk and El Alamein) were taking care of the assault portion of the landings, the U. S. Navy and Air Force were present and accounting for plenty of strength to transport and soften up and supply the engineering skills. That last was the reason for the presence of CHAPLAIN JOHN E. BOWERS (Prot. Epis.) of the 593rd Engineer Boat and Shore Regiment. Right in there with his men, through the hottest of the engagement, went Bowers. And he lost no time in setting up shop in a palm grove on the Borneo mainland.

AN amphibious strike, as anyone who has participated in one knows, is a vast and complex business. To the novice hitting the beach for the first time, and with no special assignment other than the self-given one of trying to keep up with the charging infantry and hoping earnestly that he can stay in one piece, it seems a welter of terrifying racket and confusion. But if you have seen the overall plan and heard the separate briefings, you know that each man has his job to do and that all the intricate and apparently unrelated pieces of this puzzle are being fitted into one mighty picture of war at its most intense peak.

That goes for the chaplains' part too. And though I lost track of the padres in my eagerness to stay close to the advancing foot troops (who had the most weapons!) I came upon them later in the day, and all were

diligently bringing their ministry of spiritual healing to the weary invaders.

In addition to the American chaplains, I met and conversed at length with two of the chaplains to the Australian Army—Senior Chaplain A. E. Begbie of the Church of England and Senior Chaplain A. H. Stewart of the Protestant Denominations. Both were familiar with this journal, and expressed eagerness to receive it regularly.

MY next contact with combat chaplains began a week later when I set out for Northern Luzon to join the 37th Division in its great drive up the Jap-infested Cagayan Valley. In Manila I'd met CHAPLAIN JOEL M. WAREING (Meth.), the division chaplain; he was on his way back to the States for a brief furlough. But he told such fascinating stories concerning the men under his direction that I hungered to see them in action. So while he headed for home I headed for his division—and one of the most memorable experiences of my tour overseas.

Arriving at the division CP late at night, I was ushered to the correspondents' tent, and in the morning looked out to discover a chaplain's tent practically adjoining ours. Emerging therefrom was a husky figure draped about the middle with a towel. Similarly draped, I joined him beneath the gasoline drums that served for outdoor showers.

"You a chaplain by any chance?" I sputtered through the soapsuds.

He averred that he was, though not by chance but design.

"Your garb is—well, a trifle unclerical, isn't it?" I inquired.

"Sort of," he agreed amiably, "but war reduces us to the elementals."

He shut off the water and reached out a friendly hand. "Name's Tietjen," he said with a grin.

And thus I met CHAPLAIN OTTO H. TIETJEN (Luth., M.O.), as graceful a guy as the Missouri Synod ever contributed to the corps, and one whom I was to share many hours and many experiences during the next several days.

Tietjen's last church was the Holy Trinity Lutheran at Yuma, Arizona, where he had been overseas for quite a while. Coming up by ship from Bougainville for the landings at Lingayan Gulf, he had formed a lively unit of the Service Men's Christian League, which developed into the spark plug for virtually all the religious activity aboard. On the night before the landings, the unit had been studying a book of Acts when suicide planes zoomed in and broke up the service. When the attack was over, the SMCAL calmly resumed the service while they'd left off.

Some of Tietjen's men told me that during the division's hottest campaign in the taking of Manila, this tireless chaplain had gone from outfit to outfit, conducting services for each just prior to its going into battle. He himself had been hit, once by sniper fire and once by shrapnel, but had refused hospitalization. For this he had been awarded the Purple Heart and the Oak Leaf Cluster.

I GOT a closeup of the gallantry of combat chaplains in general and of Tietjen in particular one moonlit night in late June when the command post got the worst bit of concentrated shelling in the division's history. The CP was set down on an open plain bordering the highway up which we had been advancing at the rate

twenty miles per day. The spot was level, and provided a good strip for the division's Cub planes to land and take off. We were a few hundred yards behind the front lines, and off to the right were the Sierra Madre mountains—affording perfect observation for the enemy to watch the operation and “zero in” his guns. The mistake was in figuring the Japs had no firepower of any formidable size left to hurt us.

Deep in the night the shelling started; 105 mm. guns began lobbing their stuff from the hills, five miles away. Hundreds of rounds were poured in during the next four hours; napalm was flying everywhere, and tanks and all rolling stock were being riddled. Foxholes being at a premium, most of us sought sanctuary in carabao wallows and any other depression in the soil that seemed to offer shelter—and stayed there for the duration.

But not Tietjen. He lingered in a valley only a brief while, then he was out in the open, ministering to the wounded, summoning the medics and litter-bearers, speaking a word of comfort here, offering a prayer there. Miraculously, he was not hit—except the morrow by the overwhelming raise of officers and men who witnessed his action or were beneficiaries of his ministrations.

The next day, being Sunday, services were held for the CP as usual—but with an unusually large attendance and a spirit of deep thankfulness that the damage had not been greater in an action that might easily have wiped out the headquarters. Major General Robert S. Beightler himself stated that the place was “allowed ground,” and urged all officers and men to attend. And it was

the general's strong baritone voice that sounded out clearest in the recital of the Apostle's Creed and in the singing of the hymns led by Chaplain Tietjen.

LATER, General Beightler told me of the high value he had always set upon chaplains. “The supply of my full complement of chaplains is one thing I insist upon,” he said. “Their service is indispensable. Last night proved it, as it has been proved again and again in this division.”

The division commander, himself an active member of Community Church, Columbus, Ohio, then talked at length of the service of all his chaplains. Of these, I later met and had fellowship with CHAPLAIN DAVID A. BOWLES (Presb., US) of the headquarters artillery; CHAPLAIN DUNCAN NAYLOR (Presb., US) of the 148th Infantry, and CHAPLAIN CLYDE E. THOMAS (Meth.) of the 129th Infantry.

Chaplain Thomas had been overseas for thirty-four months, and had served in the Fijis, New Hebrides, Guadalcanal, Bougainville, the Admiralties, and now on Luzon. Thomas is another booster of the SMCL, having organized and conducted many units during his tour of service. He had personally built sixteen chapels, but on Luzon his outfit had never paused long enough in one place, so he'd held services in damaged buildings, sides of hills, rice fields and gulleys, and was proud of the fact that his Third Battalion held the record for the largest average attendance in the division.

Thomas counted his regiment's toughest campaigns to have been at Fort Stotsenburg and Clark Field, the Battle of Manila (especially for the Intramuros), and the fight up to Baguio on Luzon. His regiment had

not gone through the above-described shelling given the CP—so he and I contended vigorously for whatever dubious honors attend those who tremble for their lives in foxholes and emerge to brag about it.

Like many another chaplain I've met, Thomas would not trade his experiences in the service for anything in this world. Before entering the ministry he acquired two degrees in psychology, but, he said, "I've learned more of psychology and of practical religion than in all the classwork and pastoral service I put in before entering the chaplaincy."

NEXT port of call for your editor was Guam. Here I ran into one of the best-knitted chaplaincy setups in the Pacific. Boss-man of the Marianas chaplains is CHAPLAIN C. A. NEYMAN (N. Bapt.), former head of the Navy Chaplain School at Williamsburg and one of the best-informed men in the corps.

On this 225-square-mile island, once so tragically and inadequately staffed, has occurred a development beyond belief to all save those who have seen it. And right along with the tremendous expansion of military and naval strength has come a corresponding growth of chaplaincy work. When I was there, 122 chaplains were stationed on the island, and 485 services a week were being held with an average attendance of 50,000.

ISLAND CHAPLAIN R. T. BLUMQUIST (Prot. Epis.) does a job of co-ordination among the brethren that is beautiful to see. The local radio station (WXKI, Pacific Ocean Network) is employed to good effect in broadcasting Protestant, Catholic and Jewish services to ships in the harbor and at sea and to all bases in the Marianas.

Moreover, a check list of land services is sent well in advance to all ships in the harbor or soon to dock at Guam so that church parties can be arranged.

Regular meetings for the chaplains of the islands are held each week where all kinds of problems are thrashed out and ideas exchanged. Here too visiting firemen are presented—and that's how your editor got a chance to meet with the entire group and wail his editorial woes after the best tradition of the GI taught to "see the chaplain." The audience was attentive—even sympathetic. And many a good suggestion for this journal and for *The Link* was made.

It was regretted that time did not afford us a chance to visit for a day or so with each chaplain on this bustling base. The profit would have been all ours. But we did get around to see CHAPLAIN S. H. FRANKLIN (Presb. USA) of the 25th Seabees. It turned out that Franklin is doing a specially good job on Guam. Having had years of experience in Japan as a missionary, Navy officials felt he would be just the man to do an orientation job on prisoners. And what he has accomplished here on a small scale may be regarded as a miniature of what will have to be attempted on the conquered Japanese for years to come if not by government then certainly by the church.

"It's an ideally difficult place to preach Christianity," says Franklin. But he wisely does not stick solely to preaching. In addition to Bible classes and worship services, he teaches an English class, gives news reports and conducts a class labelled "Orientation in Democracy."

(NOTE: Next month the editor will report on chaplains he has met on Okinawa and Iwo Jima, in China, India and the Middle East.)

CHRISTIAN KAMIKAZE

WE were sitting in the tent of Chaplain Roy N. Hillyer, senior chaplain of the Tenth Army, and he told me this story. It happened during the height of the Jap's final and most fanatical efforts to stem the advancing tide of defeat on this Ryukuan outpost. A whole flock of suicide planes had made their attack. Many had been shot down, but a few had got through and left their blazing devastation on ships, planes and island installations.

The American forces were fighting fires, removing the wounded and repairing the damage when suddenly the sirens sounded and the ack-ack began again. A lone enemy plane shot down through a cloud and headed for the island. But just as it seemed ready to plunge into the parked planes, it deliberately swerved out to sea, gracefully banked and made a "belly landing" on the water. American soldiers, watching it, swore in amazement. One officer gasped, "Well, I'll be —! Why'd he do that? He could have smacked us sure!"

Within a few minutes the pilot dragged himself up on the beach and staggered toward the GIs with rifles at the ready, his hands lifted in the air. Among the first to approach the dripping and be-draggled Jap was Chaplain Hillyer. When the pilot saw the chaplain he pointed to crosses on the latter's uniform, and pointed to his own heart, grinning happily. An interpreter was called and it developed that the pilot was a Christian.

For two years, the pilot said, he had been in a prison camp for refusing to fight America. Then one day he had been told that he must either go into the Emperor's dwindling air force to be trained as a pilot or be shot. This was his first mission, and, true to a vow he had made not to "commit murder against my fellow Christians," he had found a way to lag behind the others and then jettison his plane, running the risk of either being shot down or of exploding his bomb when crash-landing on the water.

Not so fortunate was another Jap prisoner, a foot soldier also contacted by Chaplain Hillyer. Seeing the chaplain, he reached into his blouse, whereupon his guards, thinking he was reaching for a grenade, shot him through the heart. They plucked from his blouse pocket a Japanese Testament. On the flyleaf was written: "Read this daily, my son, for in it are the things eternal."

—CLARENCE W. HALL



Prayer

IN THE NIGHT

☉ thou who art merciful in thy might
And mighty in thy mercy,
In this our battle for the right,
Through the long and fearful night,
Draw us to the side of Christ
That we might share Gethsemane.

As we behold, O Christ, thy glory
We lift our souls to thee above,
For with strife our hearts are weary
And the long hours are dark and dreary,
But we come to rest ourselves in thee
And seek salvation in thy love.

Lift now thy cross before our eyes
That through the darkness we may see
Across horizons of the skies
Our hope thy mercy underlies.
In thy power may we arise
Triumphant in love's Calvary.

CHAPLAIN S. W. HARTFELTER

(Somewhere in the Philippines)